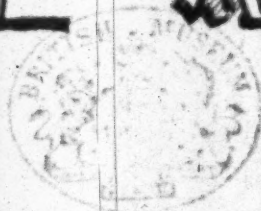


**A deuout
treatyse cal=
led the tree &
xii. frutes of
the holy
goost.**



The tree of the holy goost. Folio. ij.

Grace in this Worlde, & ioye With-
outen ende. 20 20 20 20

Religious sister, for as moche as þ
art now planted in the gardyn of ho-
ly religion, yf thou wylt at the last
be a tree of þ heuently paradise, thou
must vertuously growe here, and bring forth
good goostly fruyte. For as our lord sayeth.
Omnes arbor bona, fruct⁹ bonos facit. Every
good tree (he sayth) bringeth forth good fruyte.
¶ Yf a tree mately all sholde bring forth good
fruyte, it must be first depely roted, afterwarde
wel watred, than spredde his braunches abroad,
and at last to ware hye. In the same wyse, if þ
wylt be a good tree, and bring forth vertuous
fruyte, first thou must be veryly, and depely ro-
ted in mekenesse, whiche is the keper, and very
true grounde & foundement of all vertues. For
as saynt Gregory sayth. ¶ He þ gadzeth ver-
tues without mekenesse, is lykened to such one
that bereth blasyngly precious poldre in the
wynde. It is euidently knowen, the deper a
tree is roted, the hyer it wareth. In the same
wyse the more meke thou art for Chryste loue,
þ hyer thou shalt encrease in grace in this lyfe,
& at the last to be enhaunced in ioye, as our blyf-
sed lord sayeth. Qui se humiliat exaltabitur.

A. ij.

He þ



The tree of

He that is veray meke here, shall at laste be en-
haunced in toye. ¶ If thou wylt lerne veray
mekenesse, for to be a religyous plante, beholde
the mekenesse of our blyssed lord Jesu, how he
lowed hymself for vs in his incarnation, in his
natpurre, and in all his conuersacion bothe in
lowly waschyng of his dysciples fete. And also
in his bytter passyon he lowed hymself, so that
he was for vs obedyent vnto the deathe. For the
whiche lowly obedyence almyghty god the fa-
ther enhaunced hym, and gaue hym a name a-
boue al names. And that is for vs that we in re-
lygion sholde mekely obey vnto our deathe. Be-
holde also very mekenesse in his blyssed moder
our lady saynt Mary the holy vyrgyn, whiche
nexte vnto hym in erthe was moost mekest, for
she was chosen of hym specyally therfore, as it
is wyrtten, *Quia respexit humilitatem ancille
sue.* ¶ Beholde also very mekenesse in all þe ho-
ly apostles, euangelystes, martyrs, cofessours,
and vyrgyns / and many other chosen soules,
whiche worthily thereby pleased our lord. And
thynke that they were meke bothe in herte, spe-
che, and in dede, to gyue vs that ben in religyon
exsample to be meke, bothe in herte, speche, and
dede. In herte holde thy selfe moost vile, moost
abiekt, and moost synner / and moost wretche of
all. And than thynke þe of our blyssed lord had
gyuen

gyuen to the moost synner in erthe that grace þ
 which he hath gyuen to the, that the same syn
 ner wolde be moze meker than thou arte, & mo:
 re loue hym than thou doost. Thus to thynke
 quencheth pryde of all religious folke. In this
 wyse thou mayst thynke euery body in erth bet
 ter than thy selfe. And yf thou mayst not ouer
 come pryde of herte in this wyse, thynke than
 that in this byce of pryde thou passest all other,
 bryngyng to thy mynde the wordes of saynt
 James the holy apostle, where he sayth of our
 lord thus. Deus superbis resistit, humilib⁹
 dat gratiam. That is. Our lord withstandeth
 proude hertes, and gyueth grete graces to all
 meke hertes. Byster suche knowlege of thyne
 owne pryde shall be cause of wyunnyng of very
 mekenesse. ¶ But now for as moche that it is
 ryght harde to escape the fyrst sprynges of pry
 de, namely of thoughtes which do crepe ryght
 pryuely into the herte. Therefore as soone as þ
 perceyuest such proude thoughtes, anon thow
 we them vpon þ meke stone Christ Jesu. that
 is. Reue to the mekenesse of Christ Jesu, & thes
 re all to best thy proude thoughtes, & also shew
 the in cōfession to thy cōfessour. For our lord by
 the prophete Dauid, blyseth all suche. Where
 he sayth thus. Beatus qui tenebit et allidet p
 unlos suos ad petram. ¶ Blyssed be he (sayth
 A.iii. sayth

our lordes þ shall kepe well in mynde his proude
thoughtes, and all to breke them at the stone, þ
is Chryſt, conſydering his mekenesse. Suffre
neuer good ſuffer, pryde to rest within the wo
kyng after þ counsell of Thoby, which taughte
his ſonc very mekenesse in herte, ſaynge thus.
*Et ſupbiam nunc in tuo ſenſu, aut i tuo ver
bo diſtari permittas, ab ea enim ſumptis initia
ois pōitio.* ¶ Sone (he ſayth) ſuffre neuer pry
de haue domynacion in thy wyttes, & in thy fe
lynge, ne in thy worde. For therof euery impl
cheſe hath his begynnyng. Beware well ſpker
the begynnyng of all ſpene is pryde. Beware
therof I praye the, ſpecially now thou arte in
religion. Make no partyes, mayntene no que
rels. I ſayd alſo, thou muſt haue mekenesse in
mouthe. In mouthe þ muſt be meke, as in an
ſwerynge mekely, and reuerently, to thy ſoue
rayns and elders. I ſayd alſo, thou muſt be me
ke in all thy werkes: fulfilling all maner lowe
ſeruyce, in relpygon & werkes. And than haue
mynde of our lordes lowlyneſſe. how he beynge
ſouerayn god, and lord of all, dyſdayned not to
waſhe his diſciples fete. Wherefore therfore me
ke ſeruyce to thy liſters, & deuoutly obey them,
hauyng in mynde the wordes of our ſauour,
where he ſayth thus. *Non veni miniſtrari ſed
miniſtrare.* That is, I come not, ſayth he) for
hauyng

to be serued, as a mayster, but for to mynysstre,
as a seruant. ¶ And for as moch as mekenesse
gooth neuer alone in religion, wout the felawe
of obedyence, therfore obey mekely to all, & na-
mely to thy souerayns and elders. Thus do all
thy besynesse and diligence, I pray the for the
loue of our lord & his holy moder, to put away
all thyn owne wylls: whiche somtyme thou
wilt in the worlde, and obey gladly to thy souer-
ayns, bothe in indyfferent thynges, and gene-
rally in all thynges whiche is not agaynst god
and thy holy rule. ¶ Beholde afore thyne eyes a
good ensample of our lord, thy spoule Jesu, &
was subiect and obedyent to his owne handys
werke, bothe to Joseph & Mary. for he sayth
hymselfe. *Non ueni facere uoluntatem meam.*
That is, I come not (sayth he) in to this erthe
for to do myn owne wyll. & han sholde euery re-
ligious persone be soze abashed, and ashamed
of hymself, yf he do ope parte of his owne wyll,
syth the maker came not for to do his wyll, but
for wyll of his fader, obeyng to creatures in erth
in the name of his fader. Trust right well syther,
that if thou obey loonly to thy souerayns, thou
obeyest to god. At the begynnyng of thy obedy-
ence & yeldest thyn handes in to thy souerayns
handes, in token that the myght lede the vertus-
ously whider the wyll. Saynt Bernard sayth
a very

a very obeyent yeldesth to his souerayns handes bothe his Wyll and his myll, in his obeyence making, so that suche one excludeth hymselfe of euer eyther for currance, and Wyll doo betterly as his souerayn Wyll. It is not right grete meryte for to obey alway in such thynges as pleaseth, but rather in such thynges that dyspleaseth, therin lyeth grete meryte, þ is whan ony harde thyng or greuous thyng is comaunded for to be done, whiche an obeyent dooth gladly with grete repugnance of þ self Wyll. There is no sacryfyce that man dooth, be it in watching, fastyng, and other goodly and bodyly exercyses so acceptable to our lord, as is this obedience. For there is no thyng that so displeaseth our lord, and destructyng tourment, as dooth self Wyll and disobeyence, for it dishonoureth our lord, and withdraweth from hym þ is his, that is self Wyll. as saynt Justyn sayeth.  None ought to haue selfe Wyll but god. To hym it longeth proprely.  As for the seconde thyng whiche longeth to a religious tree that is planted in religion is wateryng. Wyfter þ must be moysted and watered, yf the rote of the kenesse shold vertuously encrease, that is with the holy water of copurcion reducyng & dryng to thy mynd whate syfies that thou hast done, good dedes þ thou hast left undone, tyme that

that thou hast lost, and payne that thou hast de
serued. Thus after the counsell of saynt Grego
ry consyder. iiii. thinges. Whiche. iiii. yf they be
holly consydered may gende in the veray com
punction, and gracious moysture, for the was
tering of the very rote of mekenesse. 2^a 1st is,
thynke where thou hast ben / Where thou arte
now, Where thou shalt be, and Where thou art
not yet. Where thou hast ben, thynke thou hast
ben conceyued in synne / bozne in synne, & after
warde greuously fallen in synne, Where þu arte
now. Thynke that thou arte in this wretched
vale of mourning lpyng but a lytell tyme, cō
syderynge the tyme that euer shall last in ioye.
And than thynke that this vale is full of mys
ery and wretchednesse, whiche is proued better
by experyence than I can tell it. Where þu shalt
thynke that within a fewe dayes haply thou
shalt be deed, and than be brought befoze thy iu
ge, yeldyng accompt to hym there of al thy wer
kes: dedes: and thoughtes, whiche were neuer
by confessyon counted here, or in wyll to be con
fessed therof. And thynke also the styrrynge wo
rdes oftentymes of saynt Anselme, whiche may
styre the moche to compunction, saynge thus to
thy self as he sayth. ¶ Thou vnfruytfull tree
Where be now thy fruytes of vertue? O drye
tre and vnprofitable, worthy to be cast in to the

The tree of

lyfe. How shalt thou answer at the daye of iudgement, where shalt be asked of all the space and tyme of thy lyfe: how it hath ben spent, yea vnto the leest twinkling of thyn eye. Than shalt be demed and condemned that is founde in the of ony ydle worke, ydle worde, or vnpfyttable science, vnto the leest thought of thyn hert / but if it be amended here, and satisfyed by inward sorrowe and compunction. ¶ So sister this is a harde sentence. therefore I pray you walke all thy defaultes away, whyles thou arte here, by water of conuersion, &c. The thyrd is / to haue in mynde where thou art not yet. Thyne ke sister by the mercy of our lord thou shalt come vnto his blysse, where thou arte not yet / to the whiche he made the. for the whiche with his precious blode he bought the. and for þe whiche I hope thou hast forsaken all the fals delystes of this wretched worlde / and hast closed vp perpetually thy self in religion. ¶ Sister it were ryght mery oft to haue in mynde the swete wordes of the prophete Dauid, whiche saynt Austyn expoundeth, and ben these. *Meius est dies vna in atrijs tuis et super milia.* ¶ I sayth saynt Austyn, good lord better is one day in thy heuely halle, than a thousand here. There is so grete plenty of faynesse, of swetnesse, of gladnesse, of goostly myght, and haboundaunce of mynyng

nyng lpght endless. That yf it were lesfull noo
 longer to dwell there than one houre in a day,
 for that houre alone all the yeres of this wret-
 ched lyfe/though they were as full of all ma-
 ner wretched delyces, pleasures, or delytes, &
 haboundaunce of tempozall goodes, they may
 lawfully be dyspyed, & set at nought. For our
 lord hymselfe is there all ioye and blyss. And
 he it is, that gloriously there shall fulfyll all þe
 capacyte of a soule, by clere knowyng of trouth,
 by ioyful fruycion of his souerayne goodnesse/
 and by sure beholdyng of his endless seylcyte.
 He also it is, that shall there glorify the body,
 in foure maner of goostly clothes, that is with
 the stoole of immortalyte, neuer after to dye.
 With the stoole of unpasbylite / neuer after to
 suffre passyon nor payne. With the stoole of agy-
 ltyte / euer to be swyfter than a thought. And
 with þe stoole of subtyltyte / euer to be as subtyll
 as a soule wout poderosyte. ¶ Lo syster what
 myght and ioye is in þe place ordeyned for clene
 soules, and bodyes vndefyled. Thyder I pray
 the cast thy goostly eye, and thynke on the fyrst
 stoole of imortalyte, sorowynge for thy synnes
 in place where thou hast ben. ¶ Thynke on þe
 second stoole of unpasbyltyte / sorowynge for
 thy mysertes, & wretchednesse that thou suf-
 fred in this presēt lyfe where thou arte nowe,

The tree of

Thy nke also on the thyrd stole of aglypte or
swyftnesse, and sozo do lamentably for the dres
de of strayt iugement in place where thou shalt
be. And thynkyng on the fourth stole of subtyly
te, sozo we for the long delay of eternall felcpte
and ioye of heuen, where þ shalt be. And doubt
not syster yf thou inwardly desyre these thyngs
thou shalt rather haue lust to wepe than to doo
ony thyng elles. Beleue it well thou shalt haue
more conforzte in suche wepyng, than euer thou
haddest in laughyng, so that thou mayst say to
our lord god with the prophete Dauid thus.
*Secundum multitudinem dolorum in corde meo
consolationis tue letificauerunt animam meam.*
That is. O lord Jesu the multytude of my so
rowes were neuer so grete in my hert, but that
thy grete heuenly confortes hach moche more
gladded my soule. Thy nke this verily syster þ
we neuer red that our lord laughed, but many
tymes he wept we rede not for hiself he wept,
but for vs, in tokenyng that as long as we be in
this woofull vale of teares, we sholde euer be so
rowful for wepyngly we came in to this worl
de, and with payne we lyue, & at last with pay
ne the soule shall departe from the body. 2. If
thou mayst thus (syster) the rotes of mekenesse
with water of compunction, thou shalt haue þ
mery blyssyng whiche our blyssed lord graun
ted in

ted in his testament to all suche compuncte heret-
ics, where he sayth thus. Beati qui nūc fletis
quia ridebitis. Blissed be ye þ now wepe here,
for ye shall after this be full mery with me.

Now the thyrd thyng that I spake of is þ
spredynge abroad of the bzaunches of a relygi-
ous tree planted in our lordes garden, by þ whi-
che thou shalt vnderstande charyte. For lyke as
bzaunches in a tree spreden abroad, so shold cha-
ryte in relygion. So syster must thou do after þ
deperotes of mekenesse, & after the water of be-
ry compunction, thou must extende thy bzaun-
ches of charite, that borhe in dede and wyll þ lo-
ue all creatures in our lord, or for our lord. For
he that hath charyte hath all goodnesse, & ma-
kerh all others goodnes his goodnes, as saynt
Austyn sayth. Such one presumeth neuer prou-
dely agaynst other, for he holdeth all other bet-
ter than hymselfe. Suche one hath none enuy
to other. for yf he lacke goodnesse, he fyndeth it
by charyte in other. Suche one kepeth neyther
preno: hate in his herte, for charitably he for-
gyueth lightly. Thus by charyte synnes ben
hyd, as the apostle sayth. Caritas operit mul-
titudinem peccatorum. That is. suche charyte
hydeth the multitude of synes, for it destroyeth
them. Syster suche charyte thou must haue in
relygion to all, and namely to thy sisters, in la-

CThe tre of

bouryng for them, in supportyng of theyr charges and if thou mayst not, than pray for them. For without suche charyte there is nothyng so acceptable ne mercyfoul to god, whiche maketh heuēly chyl dren to be knowen fro worldly chyl dre, as doctours sayen vpon the text, wher our lord sayth to his dyscyples. *In hoc cognoscet omnes qd mei discipuli estis: si dilectionem habueritis ad inuicem.* ¶ In that sayth our lord, ye shall be knowen for my dyscyples and for my chyl dren yf ye haue loue and charyte echē with other. For as saynt Austyn sayth, he that kepeth charyte in his owne luyng, he it is that hath fully the law within him, bothe the mystery all felyng therof, and also the playne vnderstandyng. But now for bycause saynt Paule sayeth. *Caritas non agit perperam.* Charyte dooth nothyng fro wardly, nor wyckedly he sayth, but ryght wyse, and ordynately. I counsell the beware (as moche as thou mayst) that thou offende none in erthe. And yf thou offende any persone, anone lowely meke thy selfe, and aske forgyuenesse. Be no stryuer in wordes in any congregacyon. For vse thy tōgue to speke wordes of folly, or follyshy, ne fals wordes. for as saynt Austyn sayth. ¶ What so ever is sayd or doone agaynst consyence, it cōspyeth and buyldeth to hell warde. Sometime
it is les

it is lesfull to hyde trouthe, but it was neuer lesfull to say fals. If it happen the somtyme of lyghtnes to here of ony personc ony euyl tale, be well ware among other cōmunicacion it passe the not, ne in no wyse thou breke not out with all. To here and lytell to speke it is a good tokē, and namely of yong folke. If thou hast ben accustomed to here or to speke euyl afore the tyme that thou enterest in to relygion, thou art now more bounde to kepe thy tōgue. What is relygion without restreynyng of the tongue. The sentence of y^e holy apostle James is this. Si quis putat se religiosū esse non reseruās linguā suā, sed seducens cor suū, huius bana est religio. That is. He that weneith he be a religious man or woman, & restreyneth not his tōgue, his religion is nought worth. for such one deceyueth his owne hert, whiche shold be occupied with vertuous scyence. If y^e wyll be a true religious woman speke scantly in thyn owne cause. as Salomō sayth. A dolescens vir i tua causa loqr. That is to say. Thou yong man scantly speke in thy owne cause. Therfore it is that our lord hath gyuen a man and a woman t^{wo} eares, and one tōgue, & they shold be redy to here, and lothe to speke. Be therfore seld rare in wordes, neyther dysputer, nor defender of matters. If thou be blamed ryghtfully or wrongfully, be it of thy sisters

¶ The tree of

lysters, or of thy souerayns. yf thou wylt be a
betray ouercomer of the herte, lerne for to suffre
mekely. & all this is for keppng of charite. Cha
ryte is better kept in scyence than in speche. I
pray the therfore kepe vertuously scilence in cloy
ster, frater, doxter, and quere, and in all tymes
and places. After complyn aboue all thynges lo
ke that thou kepe specially than scilence, but yf
it be for grete incuytable nedc, and yet with lea
ue yf þ mayst. And as soone as thy nedc is done
than cease. Be neuer pryuely in ony place with
ony persone, wherof myght aryle obloquye, es
chue this as moche as thou canst. Be well wa
re in ony wyse that no maner defozmyte in thy
lyuyng, neyther of carnalite nor of worldynes
blot or dympnysshe charyte, whiche is the be
ry ornament or arayment of all relygyous ly
uyng. No carnal loue sholde be among you, but
spyzituall, or for spyzitual loue. Of carnall and
flesshely loue it nedeth me not moche to speke of
at this tyme, for it shold be to all relygious fol
ke moche abhomyable, and lothsome to here.
But there is one maner of loue, whiche is coue
red vnder colour of charite, and sepneeth him for
to haue 3eale of vertue, as is loue affectionate,
not fully spyzituall, but it is myngled or myrte
with carnalite. All suche louers do delyte to spe
ke oft togydet, whiche alway is not of goostly
thynges.

thynges. And yf it be sōtymes of goostly thynges a lytell in the begynnyng, anone or soone after it is chaunged in to woꝛldly thynges. God graunt it be no woꝛs, that is in to carnall thynges. What euyl hath come of suche affectionate loue, god knoweth. Which knoweth all pryue thynges, and to Whome nothyng is hydde. This loue, for as moche as it hath his fyrst begynnyng of the assent of the fleshe by affectiō, it is moze fleshely than goostly. And it is well known of suche that haue had this maner of loue in experyence, how moche a soule is distraete, which is encombred in such carnall affection. Grete sclaunder aryseth therof, though thou be enclosed. Thou hast nede to be well ware of sclaunder, for yf crepeth out of an enclosed hous meruelously. I say not this for to lete the of thy goostly cōmunicacion, as moche as longeth to cōfession, nor to be relygiously mery with thy sisters, namely with suche yf moze euery day after our lord, & syng moꝛnyngly in theyr heretes thus. *Ubi cubas, ubi pascis in meridie.* That is. *Lorde where is thy resting place, and where doost yf fede at noone tyme.* As though they myght say thus. *Good lord I desyre to wite in what heretes, and in whose heretes of feruent loue and charyte hast thou thy resting place, and in what place art thou fed with sweetnesse*

tenesse and deuocion. With suche cōmynōte, for
they may set the on fyre, and burne the all in lo
ue. All such desyre for to be departed out of this
worlde, and be with theyr lord Iesu. With all
suche I wolde thou had thy specyall cōmuni
cation. With all other thou mayst speke by the
way of charyte, though thou kepe cōmuni
cation, not with them so specyally as thou doost w
other, so it be doone measurably after the place
and tyme without offence and euill suspition.
Therefore it is that saynt Jerome sayth in a pp
le that he wyrteth to Nepotianum, where he
sayth thus. Beware he sayth of all maner
suspiciō that may be feyned on the, erthan it be
feyned eschue it. Thy swetenesse thy lyght, &
thy desyre shold be thy spouse Iesu chryst. On
holy days whan folke desyre to speke with the
eschue al maner ydle tales, or soone charytable
take thy leue. For I assure the it is ful perillous
to cōmyn moche with ony, specially with secu
ler people, and namely of men, but it be for goo
dly instruction. and yet loke it be of no long tari
eng, but in short wise speke as is best to y helth
of soule, and honeste of lyuing. What shold we
maydens of religion to haue often communica
tion with men. but it be onely whan goostly coun
sell is required, or confession. And yet I cosseil
the syth thou shalt be oft confessed, vse no longer
abyding

abydinge in confession / rather come the offer.
Presume neuer to moche of thy cleane consci-
ence nor of thy chastyte. For trust me right well
presumpcion of chastyte and oportunitie hath
toynd many a cleane soule to euill. ¶ Trust ne-
uer so moche to thy self, knowing that thou hast
ouercome all maner of synnynges of fleshy syn-
nes, though our lord of his grete mercy hath
kept the vnto this tyme. For if thou haue no syn-
nyng now, dyede to haue in tyme for to come.

¶ Saynt Gregoꝝ sayth. Euery chosen soule
eether in his begynnynge, or in his myddle a-
ge, or in his last dayes shall suffre temptacyon.
In his begynnynge suche shall suffre temptaci-
on easely. In his myddell couersacyon suche one
shall suffre temptacion more greuouly but in
his laste dayes suche shall suffre temptacio mo-
ste greuouly. Therefore beware of communica-
cion. For suche thynges do let the braunches of
charyte to be spredde abroad. ¶ If thou wylt
also sprede abroad thy charyte, I wolde thou
sholdest gladly fulfyll and stoppe fauours in dy-
uine seruyce, for ease of thy systers, as moche
as in the is possible. Desyre neuer therfore ony
praysyng nor fauoure of ony creature, but ones-
ly of almyghty god. For one thyng I shall tell
the that what soeuer he be that desyareth for to
be commended and praysed of other persones,

gloryed

C. ij.

somety

The tree of

Somtyme he walbe moche made of. somtyme lytell / somtyme nought. And where that suche one for his charytable dedes holde receyue of our lord grete rewarde in heuen, al is blowen away with the blast of a manes mouth. Alas þeuche dysceyuable worldly prayse or fauour shall so deceyue a soule, and defraude him from heuently, and perpetuall graces. It is not all wout cause that Salomon calleth all worldly fauour deceyuable graces. For who that trusteth soze vpon suche graces, it may stand a whyle, but at last it shall fall, bycause his ground is feble. ¶ Therfore syster when thou art eyther praysted or blamed euer renne to thy conscyence, hauyng in mynd the wordes of saynt Austyn. Were he sayth that a true conscyence may neyther be hurt by wronges, ne be holpen by fals prayssynges. Also as for thy meate and drynke. Weve thy charite of suche that is set afore the. Holde the content without grudgynge, and fede the therof without superfluyte, thankynge our lord. For as saynt Gregore sayth. Meate and drynke holde be taken as a medycyn, onely for nede, and not in superfluyte or in voluptuosyte. Therfore be not soo greedy vpon thy meate and drynke, but that euer our lord be thanked therfore. And more set thy hert to gyue attendaunce to þe lesson which is red among you, than to thy bodyly

bodyly meate. So that with refrefhing of thy
body, thy soule may also be refrefshed. Thinke
also that thou eatst synnes of thy founde, god
rest his soule, and other benefactours, whiche
haue endued your monastery, or by whose goo-
des ye be endued to pray for them. thou art bound
so to pray for theyr soules. ¶ Also in places
of solace and recreacyon, shew thy charyte and
spede thy brayches abroad whan thou takest
(in the gardyn with thy sisters) bodyly recrea-
cyon, comyn there of some maner of edyficacy-
on. or here some good thyng which may edify
thy soule. And bicause oftentymes after meate
many ben dysposed to lyghenesse, and to vnrelig-
ious myches, I pray the as moche as thou
mayst eschue that. And yf thou here any bacby-
tyng or dysonest communycation, (as I hope
there is no such thynges vled among maydes)
do thy dyligence, or do that lyeth in the to tur-
ne suche maters vnto better comunycacions.
And yf thou mayst not, relygiously go thens/
lest thou be ptyner of theyr synnes. All dys-
onest playes I forbyd the, for moch euyl cometh
of such dysportes. Neuertheles holy dysportes
for recreation bothe of body and of soule is nede-
full, somtyme for to be had so that it be done so
briely, sadly, and relygiously. And that yf herers
and setts may rather be edified than sclaundre

in it. For our lordes loue syster, spend thy tyme
 profitably & deuoutly. There is none so greates
 a losse, as is the losse of tyme. Another thyng
 yf it be losse, may be founden agayne. But tyme
 whā it is lost, may neuer be founde agayn. Thinke
 therefore why thou comest to religyon. I tro
 we for the profyte of thy owne soule, & of this
 ordre. It is not ynough for the onely to entre re
 ligion for thy owne profyte, except thou do thy
 diligence in leuynge that thou may be able to
 further thine ordre by conuynge, as ocher of thy
 sisters done. And though thou mayst not come
 to conuynge anone, leaue not therefore, though y
 shouldest euery day letme right lytel. For hasty co
 nuyng wereth soone dype, but easly and soking
 ly wone encreaseth, and abideth. Make thou be
 in ony wyse euer well occupped, in some chary
 table occupation, that the goostly enemy the fen
 de fynde the not ydle. ¶ Idleness is the moost
 hyndrynge that thou mayst haue to thy soule.
 moche sorowe cometh therof. If thou be wey
 in redyng, refreshe thy soule by prayer, or me
 ditacion, or in some ocher vertuous and charita
 ble werkes. Now rede, now pray, now labour
 besily. and so shall thy houre be shorter, and thy
 labour light. ¶ Thus moche syster I haue spo
 ken of the spredynge abroad of the braunches of
 charite. ¶ I sayd also of the fourth properte
 which

Which logeth to a tree, that is how it groweth
 on hys. After tyme thou arte mekely rooted
 in religion and graciously watered by compun-
 ction, and than spred abroad by branches of cha-
 rite, thou hast nede, or it is expedient for the to
 be enhaunced in deuotion by contemplacion vn-
 to heuen. ¶ But fyist if a tree shold grow hys
 the water bolles is nothyng els, but cuttyng
 away the superfluite of temporall goodes in dy-
 spising them. Therefore sister, lyke as thou hast
 forsaken all outwarde worldly goodes, for the
 loue of heuenly goodes, so now put them out of
 thy mynde, as moche as thou mayst, and haue
 mynde of the bolle of pouerte, not to haue one
 penny more to thy heed than is tared in thy holy
 rule. Be none other in thy soule, than papperest
 outwarde in thy habyte, for of al synnes ypo-
 crisy is a peryllous synne, namely amonge re-
 ligious folke. Good sister be well ware of that
 cursed synne ypocrisy, and kepe the from al ma-
 ner curposite, and superfluyte, whiche ben be-
 syde deedly cunynes to the holy pouerte of religi-
 on. ¶ Whan ony maner temptacion of world-
 ly couetousnesse is at ony tyme presented vn-
 to thy soule, anon haue mynde of the most blis-
 sed pouerte of our worthy saupour Iesu chryst
 thy chosen spouse, and of the most holy virgin
 his moder, in worship of whom thy religion
 is growyn

The tree of

is grounded. Of the pouerte of Chyyst and his
blyssed moder, bereth wytnesse the poore cryb
and few clothes which he was wrapped in at
his byrth. Se now what pouerte he suffered in
his begynnyng, and also all the tyme of his be-
yng in this lyfe. Who was ever poorer than he.
For he sayth hymself in his holy gospel. *Uul-
pes foucas habent, et volucres cellaridos: fili
autem hominis non habet ubi caput suum recl-
inet.* That is. Foxes (he sayth) haue denyes and
holes to hyde them in, and byrdes haue nestes,
but the sone of the byrgyn is soo poore in erthe
that he hath not wherin he may lye his heed.
Also that he loued pouerte at his endyng, that
is in his passyon / the blyssed crosse which he
hyng vpon bereth wytnesse. Where herde euer
ony man or woman that ony body in his dethe
(what passyon soeuer he shall suffer) wolde be
denied his clothes for to couer them w. Or if he
aged drynke, wolde it not be gyuen to hym: yea
rather than fayne water. But our lord Chyyst
Jesu in his holy passyon hong naked vpon the
crosse. And whan he was athyrt tasted galle
with cysell for his drynke. Lo sytther where bet-
test thou euer an hyper pouerte. ¶ Of this po-
uerte and other such thou must haue mynde, &
thou mayst suffer the better pouerte of relygy-
on. If thou hast meate and drynke & clothyng,
and a

and a booke to loke vpon, it is enough for the. And
 yf thou hast more than these, and namely more
 than is assigned in thy rule, or more than þ hast
 leue of thy lordrayne to haue, thinke that thou
 arte ryght ferre from our lordes blyssed pouer-
 te, and his holy moder. ¶ Good yf thou folowest
 this holy pouerte, that thou mayst deserue for
 to haue that kyngdom whiche is ordeyned for
 poore in spyrte, as our blyssed lord pmpfeth
 hymself, where he sayth. Beati pauperes spi-
 ritu, quoniam ipsorum est regnum celorum.
 Blyssed be thou he sayth, that be poore in spyr-
 te, for they: is of ryght is the kyngdom of heu-
 re, for they: her praye. If thus thy water bolles
 belopped alway, thou mayst growe ryght hye
 in deuocyon, and contemplacion. ¶ What shouldest
 be by thy growyng: Truly but deuocyon
 in prayer. For as doctours sayen, prayer is no-
 thyng els, but ascension or lyfing vp of þ sou-
 le to god by deuocyon. which is bruyded & par-
 ted in two partes, that is in to vocal prayer, &
 mentall prayer. Vocal prayer is prayer made
 by mouth, accordyng with the soule. Mental
 prayer is all enery of the soule or mynde, with-
 tyll the speaking of the mouth. ¶ To vocal prayer
 þ is every day to serue our lord Iesus, and his
 blyssed moder, in sayng matens, prime, tierce
 sext, none, euen song, & complyn, thou art bounde
 by thy

by thy religion, but yf thou be lawfully letted.
 And therefore to these, I counsell the to haue a
 zeale and a loue to say them distinctly and apert
 ly, With a pronouncing of thy wordes, gyuing
 therto the intent of thyn herte, so that thy toge
 be not in the quere, and thyn herte in the town.
 In suche sayenges (as moche as thou mayst)
 eschewe distraction. And that thou may so do,
 make the redy afore, after the counsell of Salo
 mon where he sayth thus. *Eli accedes ad ser
 uitutem dei sta in timore et prepara animum tu
 um ad temptationem.* That is. When thou goest
 to the seruice of god, stande there in drede, & ma
 ke redy thy soule for to withstand temptation.
 For than wycked spirites ben right bely for to
 let deuout soules from the good speede of prayer
 by immysions of theyr subtyll temptacions.
 We haue neuer so many temptacions when we
 be out of the quere, as when we be in the quere
 of gods seruice. 2^d. Therefore I counsell the for
 eschewing of all euagacions, cast downe thyn
 eyes vnto a certayn place all the tyme of dyui
 ne seruice, be it nyght be it day, ymagynyn
 in thy herte as though thou wert afore the Christ
 Jesu steyned vpon the crosse. And be with the
 crosse together lyft vpon hygh with woundes
 bledynge. And in that lyfing, than lyft vp thyn
 eyes supynge after, and come from wounde to
 wounde,

wounde, and so sigh and sob pynfully. Now for
 the nayles, now for the thorns, now for the spe-
 re, now for the crowne, now for the feet, now
 for the handes, and so thank him for his pas-
 syon whiche he suffered for the. ¶ And among
 all suche godly meditations, when thou art
 offer if thou mayst, and entre into his herte by
 the wounde of his syde, wherein thou shalt fynde
 all maner treasure of ppye. There are herbes
 to be for charyte, and in the name of god entre
 a goddes behalfe. Quenche thy thirste there
 with plenty of his boundance of his most blis-
 sed blode. for he sayth hymselfe. Quenche be
 that ad me et bibat. he that thirsteth, come to
 me and drynd. Of suche deuotion in dyuine ser-
 uyce our lord is hyghly pleased. Blessed ang-
 gels myght at hand to such a soule, and not one
 ly angels, but also our lord hymselfe speeth
 to such a soule thus occupied, & sayth. Dought-
 er aske what thou wylt, and thou shalt haue
 it. ¶ Now is this a boyce of grete ioye and
 gladnesse. And were agayne, and say to hym as
 thy thought. Lord I despyrenochyng tis, but
 that I and all the which trusten, and haue truste
 in thy grete mercy, may be accepted among
 thy chole people in thy heuynly blysse.
 And as the holy prophete Dauid sayth.
 ¶ **H**o letandum in leticia gentes tue.
 D.ii. for to

For to ioye in gladnesse among thy chosen peo-
 ple. ¶ Lo syster sucher thoughtes (Whyle thou
 standest in dypyne scrupce) sholde fyll thy hert
 With so moche gladnesse, loue, and swete nesse,
 that thou shalt be lothe to thynke on any other
 thyng vnder god. Also yf thou myghtest haue
 medytacion than of his blessed moder Mary en-
 tryng in to the quere, beeryng Jesu her blessed
 sone in her holy armes, bysyng now one, now
 another, þy syngen deuoutly and courageously in
 dypyne scrupce, without dulnes or slepynges, or
 uerpassing all suche that ben sluggish and sle-
 py, or slouthfull, without comfortable bysitacy-
 on, it sholde cause the to be the more quyk, &
 deuouter. For afoze feruent syngers with glad
 hertes pray syng and louyng the; maker Jesu
 her blessed sone with deuocyon, she standeth
 long styll and beholdeth them face to face. And
 so gladly to the mayde, & to al thy maydenly sy-
 sters wyll offere her blessed sone, þy may ioy-
 fully clyppe þy chyld, kysse that chyld, embras-
 ce that chyld to pour clene brestes. ¶ Now is
 this a mery medytacyon for maydens. When
 thou hast long had this holy chyld in thy ar-
 mes, beholde now and se how deuoutly the mo-
 der receyueh her blessed sone agayne. Knele
 downe in thy soule syster I pray the than, & deli-
 uer þy blessed chyld to his blessed moder, for she
 must

must now goo for to chere other of thy sisters,
 Be not sorp though other be gladdrd as well
 as thou. Be now hold the goost full map deni-
 ly for to bysite other of thy sisters. And this is
 not ones, but oftentimes, Whyles ye be at ma-
 tins, and at all other tymes and houres. And
 whan she hath so done, se now hold the chyld
 by the prapers of his blyssed moder syteth by
 his holy hande and blyseth you all namely su-
 che as singen with a corage, sauourly & deuout-
 ly. ¶ Lo syster, I trouble verily that suche me-
 dytacions (yf they be deuoutly conceyued in thy
 soule) shold put a way dulnes in psalmody / eu-
 gacions, and dystractions, sleppynesse / slouth, &
 suche other temptacions in dyuine serupce. Al-
 so whan ony matier of carnall thoughtes crepe
 in to thyn herte in tyme of gods serupce, anon
 crepe in thyn hert, knockyng and crosyng pry-
 uely thy brest. and say thus. O myn vnde crea-
 in me deus. Lorde I praye the forme in me a
 clene herte. I doubt not syster yf it be a fleschly
 thought with suche grete cryng and crosyng
 it shal slepyght soone awayde. Also yf thou wylt
 eschue laughyng in dyuine serupce, I pray the
 kepe well thy spght. And yf it happē somtyme
 that ye be wey by long abydyng in gods serup-
 ce, thynke that for euery werse our lord shal re-
 warde the in heuen a thousand yere and mo.

appghcp

Chetree of

Expghetly therfore and dyligently laboure
in the scrupce of almighty god after thy might
and saye to our lord in thy herte thus. **I**f I
more might, more I wolde. That I haue lord
I gyue the. Beleeue verily sister, our blisled lor
de Iesa crist thy chosen spouse accepteth thy
gyfte for a worthy gyfte and a greace. In this
wyse syster thou maist ascende vp into god by
deuocion in vocall prayers, and also in mentall
prayers, that is by suche holy meditation in ty
me of diuine saruice, bothe in redyng and syng
gynge. I mene not to be an hygh synger, but for
to be a deuout synger and a hertly synger. For in
our lordes care so wynth not the cye, but the lo
ue, not the voyce, but the hert and wyll for to la
bour in his scrupce for his loue. A sister, thus
mayst thou be a good singer, though thou be no
high synger. He syngeth high whome our lor
de hereth. **A**lso sister whan thou arte at our
lady masse, there behaue the deuoutly and reue
rently. And thynke how somtyme whan thou
were in the worlde, with what reuerence, and
what dyligence thou seruedest an erthly lorde,
or an erthly lady, onely for to eschue theyr dys
pleasure, and for to wyne theyr benyuolence.
So now do thy dyligence or induour with mo
che more reuerence, and more dyligence for to
serue our heuently lorde, and our heuently lady,
in heryng

in herp̄g of her holy masse, and of all other masses. for to such holy scrupce thou hast now fully committed the, wherfore thou shalt haue a grete rewarde. What rewarde is that weneſt thou? Truly Iesu hymself shall be thy mede, and thy rewarde. ¶ Q, now is this a grete rewarde, for so lytell a labour. About all thynges therfore I praye the, in tyme of herpuge of thy masses, refreyn the from all maner vncouenience and dissolucion. for be ryght sure yf thou haue moze deuocyon in herpug of that masse than the p̄ste hath that singeth or sayth the masse, thou shalt receyue moze grace of that blyſſed sacrament than he. ¶ On saterdayes, or on other solempne dayes whan thou shalt be cōmuned, than do all thyng inwarde & outwarde dyligēce goostly and bodily to receyue that blyſſed sacrament with all maner sadnesse and deuociō. But aboue all thynges make fyrst a cleue conscience by confessyon. Be often cōfessyd and mekely, & in suche wyse that thy cōfessor may moost clearely vnderstande the. So that by oft vsunge of bothe these sacramentes of penaunce and holydelyng, purete, clenness, and deuocion may euer encrease and be kept in the. ¶ In what wyse þ mayst best & moost deuoutly dispose the to that moost holy sacrament after pure confessyon, I wolde thou ased it of our lord god, and than þ
holy

¶ The trece of

holy goost that teache the. But yet to what shall
I say to speake the for to receyue that blyssed sa-
crament deuoutly, and it shall be but a short les-
son. ¶ First thynke how lytell thou art in his
syght, whiche holdeth vp bothe the and all the
worlde. In this thought as moche as I may I
set thy self at nought. Haue in mynde also how
euery day thou synnest, & therfore thynke thy
selfe ryght vyle and wretched, and all vnwor-
thy for to receyue that blyssed sacrament. And
in this thought thynke that though thou had-
dest be about to make the redy a thousand yere
afore, it had ben lytel ynough, as for so worthy
a sacrament. Thynke also that thou art vnwor-
thy for to loke vp in to heuen, and to them that
lyue in heuen, or heuently. Therfore cōsidering
thy vnworthynesse, long afore or thou receyue
that blyssed sacrament, caste doune thyne eye in
to purgatory, where paynes be ordeyned for to
purge synners. Among all thynke on some pay-
ne there ordeyned for thy synnes, and for thy tre-
spaces / Where peradventure thou art worthy
to lye vnto the day of dome. Were not the grete
mercy of our lord god. Therfore thynke thus,
and say alway in thyne hert before thou go to re-
ceyue that holy sacrament. O lord yf a thous-
sand yere suffyse not a soule to be worthily re-
dy to receyue this blyssed body and blode, good
lord

lorde haue mercy on me that soo unworthy &
barredly come therto, which am a ryght wret-
ched creature, dayly synnyng, & not amending.
O. good lorde Jesu there is no synnyng fylthe
fouler than my soule is, for to receyue thy blys-
sed body and blode. I beseeche the lord make so-
me ryuer of compunction fyre to renue by that
soule synning pye of my soule to washe away
the fylth of that thou entre. O lorde, I dare not
els put the there. How blyssed be thou good lor-
de, I fynde grete comfort in thy mercy, I wote
well now without ony comparyson thyn infy-
nite mercy is more than all my wyckednesse.
And therefore through the helpyng of that heuens-
ly grace, which thou hast now indured my soule
trustyng onely vpon thy benygne mercy, I go
to receyue it as a seke body to a leache, that thy
blyssed goostly medycyn may make my seke sou-
le hole. The seker that I am lorde, the more ne-
de haue I to come to the, that thy grete pyte &
mercy may be shewed in me, by deliuerance
of my synnes. Upon this trust lorde I come to
the. for thy mercyes (I wote well) be infynite.
There lorde I shal fynde heuently delycates, in
the whiche delycates I purpose euer to dwell,
in the lorde and in none other. So feruently I
wyl set my hert as I wyl of the euer for to ha-
ue wyth the withouten ende. ¶ No synner
by such

by suche woꝛt meditations, and other lyke the-
 se, thou mayst cleanse thy herte and thy soule w
 rennyng ryuers of very compunction. Before þ
 go to receyue that blyssed sacrament, say also in
 thy herte (ps þ haue lefset in thy goyng thus.)
 O, I that am powdre and ashes, Shall I now
 go to my lord: Than answer agayne, and say
 With a reuerēt mikenesse. yea, that shall I, as
 an vnprofitable seruaunt gooth to his benygne
 mayster. And as an hongry soule gooth to his
 meate. And as a seke man gooth to his leache.
 Say also as saynt Justyn sayth. My lord, my
 mercy, my refuge, my desire. to the I come, for
 I may not helpe my selfe with myn owne wer-
 kes. And therfore lord relieue me, socour me,
 haue mercy on me. I mystrust of my merytes,
 but I trust in thy grette mercyes more, than I
 mystrust of myn euyl dedes. Lord thou art my
 hope. To the alone I haue spied. mercy lord.
 Many folke vse to saye, longe afore thy be-
 houseled, the. vii. psalmes of penauce, with a
 letany. prayeng to all those sayntes for helpe.
 Whiche psalmes saynt Justyn toke out of þ psal-
 ter, and set them togyder. And named the psal-
 mes of penaunce. It is a good deuocid for to say.
 I wpll not charge the withall, considering the
 conynual labour that thou hast in thyn ordie.
 Thyne also on the grette charite whiche he

My worthy

He cometh to synners in gpyng his blyssed bo-
dy to them for theyr goostly helthe, and goostly
meate. And that it is very goostly meate, he pro-
ueth it well hymselfe, where he sayth thus.

Caro mea, uere est cibus, et sanguis meus, uere
est potus. ¶ **A**gy ffe she, sayth he, is very mea-
te, & my blode is very drynk. ¶ This is þe mea-
te whiche is figured by that manna in the old
testament, which had all maner of helpe, & all
maner sauour of doctenelle. þat the last shal be
gyuent to thy grete mede and rewarde of euerla-
sting blyss. as he sayth hymselfe thus. **Q**ui
manucat meam carum & bibit meum sangui-
nem, habet uitam eternam. That is. He that re-
ceyueh my ffe she & drynkeh my blode, shal ha-
ue for his hys rewarde euerlastyng lyfe, here
by grace, & after this lyfe by ioye. ¶ **N**ow sy-
ster after þe gracious receyuyng of his blyssed
sacrament, thanke our lord for þe grete benefite,
& say thus in thy herte. **I**nueni quem diligunt a-
nima tenebo eum et non dimittam. þe is. I haue found
whome my soule loueth, now shal I kepe him,
& neuer shall I leue hym. And for þe cause it is
called a sacrament of loue. I wold thou prouy-
dyssed some maner of prayers of loue, whiche
might styke þe popur of thy loue, as is this ope-
tyl. **O**ule iesus memoria. or such other. & than
I dyede not but thou shalt fele grete deuocyon.

O good

The tree of

TO good syster, somtyme my goostly doughter, I pray the than for to desyre of thy spouse for me one drop of that deuotion. I wolde also thou holde desyre of him suche deuotion for all my goostly frendes. Among all other of thy deuotion and vocall prayers, it were a medefull sayeng for to saye. *Placebo*, & *Virge*. at leest wthre psalmes, thre lessons, and laudes. thynkyng that thou hast thy spyclode of them þ per aduenture lyen in paynes of purgatory. Which paynes as some doctours done say, passeth all the paynes of the world, and is more greuous.

This thou myghtest ble well at after none, whan thou walkest in the gardyn. And thynke that he were an unkynde frende, & a tyght cruell, whiche myght se the in a brennyng fyre, & were in his power for to deliuer the, and wyl not. Truly tyght soo our lord hath graunted þ one frende in erth may deliuer his frende in purgatory, by deuout prayers & other goostly meanes. If suche one be neglyget, his frende in purgatory may well thynke þ suche one is rather a cruell enemy than a frende. Sende therfore in spare tymes thy prayers to our lord for them that ben in purgatory, recommendyng to hym thy kynde, thy founders, benefactors of thy monastery, and all other which ben passed out of this worlde. No suster all this before is sayd

moche

moche of vocal prayer, & lytell of mentall pray-
 ers. For ever amonges all goosly exercyses
 prayer is a holy meane. Vocal prayer & men-
 tall prayer they two ben so nygh of kynne that
 the one is neuer founde without the other. If
 vocal prayer haue chese occupacion, medytaci-
 on medleth somwhat with hym. And yf medy-
 tacion haue chese occupacion, than prayer bry-
 keth out among. And therefore in as moch as it
 is longyng to prayer, somwhat shall I say of
 mentall prayer, whiche is called medytacion.
 And also for to styte the whan thou arte alone,
 how thou shalt be occupied in medytacion.

Consyler, suche mentall prayer by medytaci-
 on is ryght swete, meritorious, and precyous
 to a deuout soule but right few vse it, and that
 is pyte. And as saynt Hue sayth in a boke whi-
 che he maketh of the maner of suche medytaty-
 ue prayer, that such prayers is called deuocio,
 purely of the soule, which is a very tomyng in
 to god, by meke and mylde affection. By this y
 may I knowe that medytacion sholde be meke,
 by consyderacyon of hym that so prayeth. Of
 this we fynd a good example by the publycane
 in the gospels, whiche in his herte prayed. Subs-
 myttryng thy self (meke to god) a very synner.
 sayeng outward by right fewe wordes, as for
 vocal prayers, whan he sayd thus. Deus pro-
 picius

The tre of

picius esto michi peccatori. for all his pray-
 ers were inward for the moste parte. All suche
 that praye by medytacion, they speake fewe
 wordes. In other properre meditative prayer
 hath: yt is shorte, as shott wordes of loue or
 of mercy, and sendeth out his flames and bea-
 mes. Such a shott medytatyf prayer lister per-
 ceth heuen. for all suche soules that so ben occu-
 pyed in meditations, bene rest in god, as in the
 begynnyng & endyng of his medytacyon. And
 thus suche medytatife prayer is shott. Not for
 the shottnesse of deuotion, but for the shottnesse
 of the length in wordes. Another properre that
 longeth vnto medytatyue prayer, that is desy-
 rous by waylyng, sobbyng, and syghing, to be
 with our lord. So that suche one may say w
 the pphete Dauid. thus. *Sitiant anima mea
 ad deum fontem viuum quando veniam et appa-
 rabo ante faciem dei fuerunt michi lacrimae mee
 paries die ac nocte.* That is. my soule thirsteth
 to our lord, which is y quicke gracious well y
 refresheth every mournynge soule. O. Whan
 shal I come and appere before thy gloriuous fa-
 ce blissed lord. Every day my soule is fed with
 feares, as my bodi is with breades. for they be
 the loues of my soule, vnto the tyme y I maye
 se the face to face. & Syfter is not this a very
 good mournynge myghte. If thou wylt come
come

come to suche mery mournynge of medytacion
thou must as moch as thou maist sequester the
seife from all maner outwarde noyses & distra
ctions, and soo entre in to the pryue chambze of
thyn hert, and there exclude all thynges vnder
god, and than assende vp vnto hym by suche des
uout medytacions. ¶ In the whiche medyta
cions, fyrst thou shalt bethynke the of thyn owne
ne traylte. How reddy thou art to euyl, & how
dull and slowe to good. After this thynke vpon
þ grete cruelte of thy goostly enemies. How day
and night they lye in a wayte by many wicked
suggestions & fals subtiltees how they might
deceyue thy soule, and drawe it to synne. And
after this thynke vpon þ grete goodnesse of god
how moch grace he hath wrought for þ, fyrst
in makynge the of nought. And than how he w
his precyous blode bought the. Departynge &
disceuerynge the from all mysbeleryng people,
paynyms, and heretykes. Gpyng the a chry
sten name, by recepyng of the sacramet of bas
ptylme. And also abyding mercyably and beny
guely thy tompng out of synne. Delyueryng
the out from the fendes mouth, and from þ vas
nyte of this fals worlde, by enterynge in to rely
gion. And so gpyng the many other betruies
and graces without nombre. 2d. The first me
dytacion wyll styte the to compunctioun & sorow.
The

The tree of

The seconde to drede. And the thyrde to loue.
Of this me semeth saynt Hue in a boke that
he made (De arra anime,) sayth a right swete
worde, and it is this. I am sayeth he hyghly
bounde to loue my lord Iesu, of whome I ha-
ue receyued many benefytes of loue. For fyrst
he sayth, hath gyuen me my essensall beyng
in hym. not onely with all vnsefible creatures,
but effectuell, beyng of saynesse aboue essensy-
ble creatures. But effectual beyng of saynesse
he hath gyuen me also lyfe in hym. not onely to
bestes, bestly, but for to lyue by grace heu-
enly. He hath gyuen me a body to wyttis. A soule
with strengthes. Erth with that which is con-
teyned therein, for my sustenaunce. Gyftes of gra-
ce, with holy sacramentes of the chyche. And
hymselfe with his tormētes, which he suffred
in his passion. ¶ After these thre maner medy-
tacions, ascende by with an hpye trust to our lord
Iesu. And yf thou mayst, with habundaunce
of teares. & say with meke boldnes as saynt
Austyn sayth thus. ¶ I shall now surely go
to my lord Iesu, and crye vpon hym mekely,
to moue hym for to helpe me, consydering by
his mercyfull goodnesse bothe my fraylte, and
the grete crueltie of my goostly enemyes. ¶ I han
after this rest a while by medytacyon, and be-
cought sure he wyl fulfill thy desyre, & graunte
the

the thyn askyng. And though þe fynd no sweete
nesse anone, leaue not therfore, but cry vnto hy
mekely, & importunely. sayng thus in thy soue
le. *Non dimittam te donec benedixeris michi.*
Loorde I shall not leaue the, vnto the tyme thou
hast gyue me thy blispyng. yea, though he put
the to scylence. Or put the from hym with his
hāde. Or shoue the away with his fote. yet lea
ue not, but crye vpon hym mekely alway. And
I tell the for a trouthe, yf thou contynue thus
in such importunyte, it shall encrease thy deuot
yon ryght moche. And yet therto thou shalt ha
ue thyn askyng, and besped of thy desyre. Whi
che I fynde well proued by example of the hos
ly writyng of Thoby, to whome the aungell
sayd thus. *Quando orabas cum lacrimis ego*
optuli orationem tuam deo. ¶ Whan thou dy
dest praye with wepyng, than I offered thy
prayers to god. 2^a A syster let neuer lytell by
prayers whiche holy aungels don offre to oure
lorde god, and namely there as it is contynued
with Christ. ¶ In all such medytatyue pray
ers, I wolde thou had a specyall inspyght vnto
our blyssed lady moder of mercy, and pray her
to be a tender meane to her dere sone for the. na
mely at her masse, & other tymes also. And gre
te her with Aue's, and other specyall deuoc
yons made of her. 2^a And I praye the yf thou
f. mayst

The tree of

mayst, ble often for to say þ blyssed swete word
de of saynt Anselme, in the ende of thy medytat
tyue prayer to our blyssed lady, which is this.
T Glorvous byrgin gods moder, as thou veri
ly loudest thy sone, and verily woldest that he
were loued. gete me that grace of thy sone, that
I may verply loue hym. **T** Truly I hope þ
thou sholdest fynde grete confort in such deuout
wordes. And yf thou may, I wolde thou say
dest to her among, her psalters of Auees, called
our ladyes psalter. Also I wolde thou were oc
cupped, namely on holy dayes, with redyng of
deuout bokes. as is Stimulus amoris. or such
other. In the which specially I recommend to
thy medytacyon þ holy passyon of our lord Je
su, and namely after complyn, & after matins.
And beleue it ryght well it shal inflame thy sou
le feruently in his loue, and teche the for to dyspy
se this wretched worlde. And also it wyll teche
the for to wyne grete pacyence in al maner ad
uersitees. And it wyll arme the agaynst thy go
sly ennyes. and gve the myght & strength to
ouercome the worthply. for as saynt Bernard
sayth. Be a man neuer so delycate, yf he consy
der inwardly the bytter passyon of Chryst, he
must nedes abstepn hym, be he neuer so wrath
full he must nedes forgyue, be he neuer so maly
cious, he must be bothe ful of pyte & compassiō.

Say

Say therfore With the same holy Bernarde, & say it inwardly & intently thus. **O** good Jesu, how myghtly hast thou called me & embraced me to the With thyn holy armes of thy holy passion, where thy soule passed out of thy body, and water out of thy syde, & blode out of thy herte. **O**, merciful Jesu, þou lovedest me thā full hote, & ful feruently, good lord for sake me not now. Thus mayst thou growe on hygh by deuotion, bothe in vocall prayers, and in mental prayers. **I**t is necessary for the also syster yf thou wylt encrease and grow deuoutly in congregacion, for to eschue singulartie in all thin own outward obseruaunces, & myngle or tempre dyscrecyon With all thy dedes, lest it be sayd of the, as our lord sayd in his gospel. **E**cce homo q̄ cepit edificare, et non potuit consummare. Lo sayth our lord, this man hath begon to buyld, but he can make no ende. Therfore do so discretly as þou mayst cōtinue. Take no specialites on the wout leue, but kepe a comyn forme of lyuing. For by dyscretion and iugemēt of all good folke it is the surest lyfe. **I** say not þou shouldest kepe a comyn forme of lyuing w̄ volup tuous lyuers, or idle lyuers, or of puelle lyuers. For þis is called a comyn lyfe among worldly lyuers, & not of the religious lyuers. But **I** mea ne þou shouldest kepe suche a comyn lyuynge
Whiche

The tree of

Which is ordeyned & approued of holy fathers
& assigned in thy holy rule. Is it not ynough to
the to do as they dyde, and as þ pfection of thy
holy rule techeþ, without syngularite, And yf
thou wylt nedes colt be synguler, than I wold
thou were synguler in keping better than ony
other) thy n obedyence thy chastyte thy pouer
te, and deuocio, and loue bothe to god and man.
In this wyse be synguler. And yf I wolde
say as saynt Bernard sayth, than I wold thou
keptest well thze wordes, which he taught his
dyscyples. And they ben these. 2. I wolde he
sayth in congregacion thou lyuedest ordynates
ly, fela wly, and mekely. Ordynately to thy sel
fe, fela wly to thy systers, and mekely to god.
¶ Now is this a short charitable rule. Thou
lyuest syster in congregacion ordynately w han
thou doost thy besynesse in relygion, for to kepe
thy n obseruaunce, bothe in gods syght, and in
presence of thy systers. so that thou kepe thy self
from synne, and thy relygion from sclaunder.
Thou lyuest in congregacion fela wly, w han þ
doost thy dyligence for to loue all creatures in
our lord. and for to be loued for our lord. Shes
wyng thy self obsequious and seruyfable to all
thy systers. Lowyngly in supporting of theyr
bodily charges, and also goodly charges, And
to haue ppte and ruth of all theyr if ymptees.
Thou

Thou lyvest also in congregacion meekely to god
whan thou doost all thy besynesse to put a way
bapnglorp and banyte in all thy debes. ¶ Lo
syster, in this wyse thou mayst encrease & growe
in relygion as a vertuous tree. And at last
by gods grace be able to bere the worthy heuēly
fruytes. Of the which saynt Paule speketh
and sayeth. *Fructus autem spiritus est, caritas, gaudium, pax, patientia.* ¶ In the which
auctoryte he speketh of. xii. maner of fruytes.
Of the which I wold speke and declare, but I
haue no leyser. Therfore I leaue of at this tyme,
and make an ende. Besechynge our blyssed
lorde, the tendre and veray spouse, and keper of
chast soules. Which hath planted the in the garden
of holy relygion, gyue the grace to be rooted
in very mekenes. to be noursched and watered by
very compunction. to be extended and spred abroad
by very charyte. And at last to be reysed
vpon hye by very deuotion. that somtyme after
this lyfe thou may be coōpted or nombred endles
ly among the holy trees of his heuēly paradys
se, by the helpe & meanes, or intercessyon of our
blyssed lady. Amen. ¶ And pray for me good
syster, which am yet but an vnprofytable braūche,
and vnfruytfull of relygion. That at last I
may be suche a tree, as our lord wold I were.
Amen. *Benedictus deus.*

The tree of

Here endeth the tree of þ holp goost, Enpynted at London in the fletestrete, at the sygne of the rose Garlande. by Robert Coplande. Anno dñi. 99.

CCCC. xxiii. 2020

20202020





**C The. xii.
fruytes of
the holy
goost.**

C

¶ Tabula.

¶ The table of this present booke.

- ¶ The fyrst fruyt of the tree of goostly lyuynge
is called Charyte. Ca. i. folio. ii.
- ¶ The second fruyt of y tree of goostly lyuynge
is called Joye. Ca. ii. fo. xi.
- ¶ The thyrde fruyt of the tree of goostly lyuynge
is called Peace. Ca. iii. fo. xx.
- ¶ The fourth fruyt of the tree of goostly lyuynge
is called Pacience. Ca. iiii. fo. xxv.
- ¶ The fyfth fruyt of the tree of goostly lyuynge
is called Suffraunce. Ca. v. fo. xxxiii.
- ¶ The syxt fruyt of the tree of goostly lyuynge
is called Goodnesse. Ca. vi. fo. xxxix.
- ¶ The seventh fruyt of y tree of goostly lyuynge
is Benygnyte. Ca. vii. fo. xliii.
- ¶ The eyght fruyt of the tree of goostly lyuynge
is called Myldnesse. Ca. viii. fo. xlix.
- ¶ The nyynth fruyt of the tree of goostly lyuynge
is called fayth. Ca. ix. fo. liij.
- ¶ The tenth fruyt of the tree of goostly lyuynge
is called Good lyuynge. Ca. x. fo. lvi.
- ¶ The enleuene fruyt of the tree of goostly lyuynge
is called Contynence. Ca. xi. fo. lxi.
- ¶ The twelfth fruyt of y tree of goostly lyuynge
is called Chastyte. Ca. xii. fo. lxvi.


¶ Explicit tabula.



☞ Here begynneth an epistle sent to a religious woman, of the .xii. fruytes of the holy goost. ☞

Religious syster it is not longe a goode that I wrote to the a ppylle of religious exhortacyon, how thou shouldest growe in religyon vertuously as a goostly tree. Which tree I sayd shouldest be spede depely rooted in mekenesse, than watered and moystened in cōpuncyon. After þe extended abode by charyte. And than to growe on hygh by deuout cōtemplacion. In the whiche ppylle at þe last ende I made mencion of .xii. sweete fruytes of the holy goost, whiche all goostly trees in religyon shouldest brynge forth. Therefore now to fulfill the ende of that ppylle. I send the written what those .xii. fruytes be, wherby thou mayst know how thou shouldest lyue in religyon. Of whom the holy apostel saint Paul speketh & sayth thus. Galat. v. Fructus autem spūs est caritas, gaudiū, pax, patientia, longanimitas. Bonitas, benignitas, mansuetudo, fides, modestia, continentia, castitas. ☞ That is. The fruytes of the holy goost in goostly trees of religyon is charite, ioye, peas, patience, iustice

The. xii. fruytes of

sufferaunce / or long abydyng. Goodnes / bening-
nite / or gentylnes of hert / myldenes / sayth in
true louyng / maner of good leuyng / cōtinence / &
chastite. 

The fyrst fruyt of þ tree of goostly ly-
uyng is Charyte. Ca. .i.

Of Charyte.



The fyrst fruyt of this holy
tree is called Charite. Cha-
rite is a couptyng of the sou-
le with god, whiche is the
lyfe of the soule. For lyke
as a naturall deth depa-
rteþ the soule from the bo-
dy, so goostly deth by spise
departeth the soule from god. The holy doctour
saynt Augustyn sayth that there is a very deth
whiche that men drede but lytel, and that is the
departyng of the soule fro almyghty god. God
is the blyssed lyfe of soules, for by charyte be lo-
ued all that ought to be loued as vertue, and all
that ought to be hated as vyces. Good sister eat
oft of this precyous fruyte of charyte, for it is
ryght precyous, in as moche as it is the pryce
for to haue the kyngdome of heuen. And it is a
preci

perpous a fruyt that wout that, man is of noo
pyce in the syght of god, as saynt Paul sayth.
I. Coz. xiii. Si charitatem autē non habeo, nihil
sum. 20 Also (he sayth) al the werkes that we
done without it be of no value. Saynt Gregory
sayth. As the braunches of a tree come out of p
rote, soo all vertues spryngeth out of Charpte,
She is mocher of all vertues, and nozle. for as
foze her was no vertue, and without her is no
vertue merytoryous. She informeth and gy
ueth strength to all vertues, that they may be
acceptable to god. Without charpte may no sou
te be safe nor please god. Charpte longeth to all
folke, and namely to religyous. Which hold be
more parfyte than the comyn people. ¶ What
profyte is it sytter to professe hygh lyping, and
in habyte to shewe perfeccyon yf we endeuo
rs not to lerne vertue and exercise it in dede. It
is a great shame to vs (and rather worthy pay
ne than mede) to professe or promyt great thyn
ges, and do the leest. Therfoze yf we be in chari
te we shall thynke hard thynges lyght and easy.
20 Now paduētūre thou woldest wyte what
is this worthy fruyt of charpte, that I speake
of. To this I answere and say p charpte is an
ordynate and well dysposed wyll to serue god,
to please god, and to haue fruytion & bfe of god.
Charpte and loue is all one, Charpte is suche a
loue

The .xii. fruytes of

fourerapne vertue that it iopneth & coupleth togider the louer and the loued. for mekenesse maketh vs swete vnto almyghty god. Pouerte iopneth, and blyssed charyte maketh vs one with god. Charyte is fayrest of all vertues. Charyte is a thyng by the which god loueth vs, and we god, & eueryche of vs other. Charite is a desyre of the hert, euer thynkynge on that, yf it loueth. And whan it hath that it loueth than it iopeth, & nothyng may make it sozpy. Charyte is an holy desyre betwene two wylasting of thoughtes. Charite is a strength of the soule to loue god for hym self, and other thynges for god, and in god. Which charyte whan it is so set in god, it dooth away all inordynate loue. And so charyte putteth away deedly synne, for it is the richest affeccyon of mannes soule. Charyte is the fruyte of trouthe, stablynge of wyttes and of conynge. Se how good charyte is. Who wolde forsake that blissed fruyt whiche is so good? If we suffre to be slayne, yf we gyue all that we haue yf we knowe as moche as men may in erthe, all this without charite is nothyng els but sorow and toymnt. Charyte is a very true turnynge from all erthly thynges, and a iopnyng to god without departynge, kyndled with the fyre of the holy goost, fer from the fylthy fyre of carnal corrupcyon, subiect to no deedly byces, but as
rep

reyled by aboute all flesshely lustes, euer redy &
gredy to contemplacyon. Charyte is also the so-
ne of all good affectyons, helth of good maners,
dethe of synnes, lyfe of vertues, without whiche
may no man please god. With it man deuout-
ly serueth god. Very charyte clenseth the soule
and delyuereth it from the paynes of helle, and
out of the felawshippes of deuylls, and soone
maketh it the seruaunt of god, parte takers of
the herytage of heuen. ¶ To syster, in suche lo-
ue and charyte thou must enforce the to be ara-
ped and clothed, as yron and stele is clothed in
fyre whan it byenneth as fyre. And as the ayre
of the fyre mantel is clothed in the soñe whan
it shyneth as lycht. ¶ O blyssed be all they þ
be so turned all in to fyre and shynynge heate of
charyte in euery prosperyte, and in all aduersity-
te. Suche charite maketh a deuout soule for to
desyre for to be losed out of this wretched lyfe,
and be endlessly with god. All suche liue in great
paciencie by tedious abyding of the deth euery
daye and euery houre desyryng a departyng of
the body & the soule by naturall deth, yet though
they were hard tormentes and passyons. Suche
charite made saynt Andro for to halfe de-
spously the deth of the crosse. And saynt Ste-
uen to pray deuoutly for them the whiche stor-
ned him to deth, by the which he se in to heuen
that

CThe. xii. fruytes

that he had longe before despyed. It made also
saynt Laurence to scorne his tormentours, saint
Vincent to haste his tormentours fast, for to put
hym to his deth. Saynt Agate gladly and joy-
fully to go to her passion, as though she had ben
byd and despyed to a great feast, and other glori-
ous martyrs to toy in theyr tribulations, and
to loue theyr enemyes which pursued them, by
the which they were spited to despye most ha-
pyly heuently ioye and blyss which they loued
here in erth. For theleste though charite be so fer-
uent, that it maketh a soule to despye departyng
out of this worlde, yet the same charyte is soo
kindled with the loue of god that it styryth vs
to abyde here after his wyll though it be payn-
full to vs, in asmoche we may not here haue co-
pyouse plenty in vse of that blyssed well of lyfe
Jesu chryst, yet by his blyssed grace in the mea-
ne tyme of all our despyous abydyng here after
his wyll, he norysheth vs & comforteth vs with
iii. great confortes, as it were by the. iii. heuen-
ly droppes of goodly graces. One is, by inwar-
dely recreacyon of the blyssed sacrament of the
aultre, whan we receyue þe blyssed body, which
is to all deuout folke a synguler confort for rele-
uyng of the tedious despye of this wretched ex-
ple, for therein they receyue verily and holly
ly hym, whome they best loue, oure lord Jesu
Chryst

The first. Another is by multiplyng of goodly
 fruyt, that is in sekynge the encrease of other for
 to multiply the nombze of saued soules to the
 woorthyppe of god. By suche goodly multiply
 yng, they suffre more easely the euyls of thys
 present exyle. The thyrdis is for þe ptesence of god-
 des chyldzen with whome they be in a maner
 confortyd of the blyss of heuen here in erth, for
 as moche as they se suche encrease in charyte
 & loue of vertue, though suche a soule by fers
 uent charyte mourne for the blyss of heuen in
 desyre for to be losed out of this wretched exyle
 and be with her spouse Jesu, yet som gladnes
 she hath for to abyde, namely for the swetnes
 that she fyndeth in receyuyng here of our lord
 des blessed body. In the turnyng of synners to
 vertue, and in the profyt and increase of lyuers
 and so this exyle is the more tollerable, in that
 it is more fruytfull. for albe it þe suche a mour
 nyng soule in charite come late to her spouse Je
 su, yet she hopith to conteyne & byng many with her.
 Thus by suche charite was saynt Paul coar
 ted for to abyde in this wretched world betwe
 ne desyre of losyng for to be with god, and pros
 fytable increase of his subiectes. Of suche pros
 fytable encrease he comforted hym selfe betwene
 whyles agaynst his tedious delay frome the
 kyngdome of heuen, sayeng thus. Philip. i.

The .xij. fruytes of

Quarto enim edubus desideriis habens dis-
solui, et esse cum christo multo melius permanere
in carne necessarium est propter vos. That is.
I am coarted & anguished in my selfe of two
thynges. One is, I desyre to be vnloosed out of
my deadly body and be with christ, & that woe
re right passyng good to me. An other is. I wo-
te well yt is ryght necessary to abyde in my bo-
dely lyfe only for you, of these two I know not
which I may rather chose. To sister what we
te frute charite is. Thus frute of charite shuld
euer be in thy hart, and in thy wyll, not only in
thy dedes, but also in thy soule. Many spekith
charitably and doth charitably, but yet they lo-
ue nother god nor be in charyte, as p pocrptes
whiche suffren greate penaunce and seme holy
to the sight outward, but by cause thy seke out-
ward worlshyp and praysyng, & fauour, they
haue lost theyr mede, whan a man gyueth him
to penaunce and to pouerte, and dothe great al-
mes dedes, it is a token he is in charite, yet he
is neuer y more in charite for that alone, with-
out more. But whan he forsaketh the worlde
only for goddes loue, & setteth all his thoughte
to good, and is in charite with all folke, and all
good dedes that he may do, he dothe the in that
intent for to please our lord Iesu, and to com to
the blyss of heuen, than he is in very charyte,
and

and that charite is in the soule, for so his dedes
shew without warde. If thou therfore syster spe
ke good, & do good, folke that herith þ so speke
& do, wene þ thou art in charite, for they wene
thy wordes and thy dedes accordyth with thy
soule in god, els thou art a decepuer of the peo
ple and dampnest thy soule. Lo syster thus cha
rite is in wyll verely, not in werke only, for in
werke only it is a token of charite, but he that
sayth that he is in charyte, and wyll not do in
dede that in hym is for to shew loue, truely he
is not in charite as saynt Iohn sayth. For cha
rite is neuer ydel, it is evermore workyng some
good. And yf it cease of workyng know right
wel it wastyth a way, what is very workyng
of loue and charite: Truely very loue and cha
rite, is to loue god with all thy strength mygh
tely, with all thy hert wyself, w all thy soule
deuoutly & woerly, wylt thou be in loue & chari
te myghtely. Than must thou be meke, for all
goostly strength cometh of mekenesse. Our loz
de saith. Esa. lxvi. *Sup quon requiescet spūs
meus nisi super humilē.* On whome shall the
holy goost rest sayth our lozde, but in the meke
soule. Mekenes kepith vs & gouernith vs in all
our tēptaciōs, so þ they may not ouercome vs.
But many be ouerthowen by þ fende in the
mekenesse by tribulaciōs, repproues, & backby
tynges

The .xli. fruytes of

tynges. yf thou be wrothe and lose thy charite
for any anguishes of this casuall worlde,
or for any worde that men saye to the, thou art
not yet very meke, ne in myghty charite, for yf
thou be in parfyt charite, it shall not greue the
what shame or anguill that thou suffre, but
thou shalt haue deelyte and ioye in suche repro-
ues and shames, and glad for to suffre al maner
reproues for the loue of Jesu, and fare as a dea-
de body, whiche auerith not, what so euer þ
people sayeth or dooth to hym. Right so, if thou
be in parfyt charite, thou wilt not be sterid for
no worde that may be sayd to the. Trevely say-
ster it is a very token that thou canste not loue
ne be in very charite yf þ may not suffre payne
or anger for thy fredes loue Jesu. For it is wy-
ten thus. *Charitas penam non habet.* Verp
Charite hathe no payne of all suche outwarde
thynges. All branneke people in religyon be not
in myghty charite, for they be so feble & weake
that they falle at euery steryng of the wynd of
temptacion. And why is that? Truly for they
wyl haue theyr wyll done, and not theyr soue-
rayns wyll, whiche is goddes wyll. Therefore
sayster be very meke, that thou may be in mygh-
ty charite, and do not thy wyll in this worlde.
that thou may haue it more plentifully in the
other worlde, and so thou shalt overcome thy
ennys

enueinye the fende. Thou must also haue cha-
rite and loue god wysely With all thy hert, and
that thou mayst not doo, but yf thou be wise.
Whan art thou wise? Truly Whan thou art
pooze without couetyse, and despysest thy self
for the loue of Jesu, & despendest all thy wyt-
tes and thy wyll in his seruice. They that seme
most wysely in this world, be most fooles Whi-
che done spende in couetousnes & in besynes all
theyr wysdom, and forsake that thou haste tas-
ken pouerte/penaunce/and gostly trauayle. for
thy pouerte thou shalt haue riches wout ende.
for thy penaunce and sorow for thy synes, and
that thou art so long in this exyle from thy coun-
treys heuen blysse, thou shalt haue the endlessse
ioye of heuen. And for thy trauayle of relygion
for wakynge/ fastynge/ prayres/ medytacions/
hunger/thurst/heate and colde/ myssease and an-
guyshes that thou suffrest for the loue of Jesu;
thou shalt come to rest whiche lasteth endlessly.
Thus mayst thou se that yf thou be wysely in
loue and charite, thou must loue lastynge thyng
lastynge, passynge thyng passynge, so that thy
herte be set and fastened in nothyng but in god,
or for god charitably. Thou must also not only
be in loue and charyte myghtely and wysely,
but also werty & deuoutly. So were loue & cha-
rite is Whan thy body is chaste, & thy thought
clene

CThe. xii. fruytes

clene. Of þ which chastite by the grace of god
I purpose to wyte in the last ende of this crea-
tyle, as for the. xii. fruyte of euery goostly sou-
le. For as I begyn w the swete fruyte of charp-
te, so shall I ende with the swete fruyte of chas-
styte. ¶ Deuout loue and charyte is whan
thou offrest thy prayers and thoughtes to god
with goostly Joyes in the holy goost. Of this
goostly ioye I purpose for to wyte in the next
goostly fruyte of euery goostly soule. ¶ Nowe
wylt thou knowe whan thou arte in loue and
charyte. Truly syster there is none in erthe þ
knoweth whan he is in charyte, but suche þ be
inspyred or haue ony specyall grace which god
hath gyuen to him for to knowe it by, of þ whi-
che all other may take example. All blyssed ly-
uers trust and hope þ they be in charyte and in
that doo as well as they may for to increase in
vertue, & trust verily that they shold be saued/
they knowe it not anone. For yf they knewe it
they merite were the lesse/ so þ it is kepte vnc-
certayne vnto another woilde w hope. ¶ Auer-
thelesse certayne tokens there be, by the which
thou mayst knowe yf þ be in charyte. ¶ The first
is v. han all couetyse of erthly thynges is quen-
ched in the. For where þ couetyse is, there is no
charite nor loue of god. the loue of þ one putteth
out the other. The second token is hertely desy-
ryng

ryng in all tymes eatyng and drynkynge, wa-
kyng and slepyng of heuen blyss. yf thou be set
in loue and charyte syster, that thou canst fynd
no ioye in this lyfe, it is a token that thou arte
in charyte. And the more thou sauourest of he-
uen the more thou desyrest it. The thyrde token
is chaungynge of thy tongue. For yf thy tongue
be chaunged whiche was wonte (peraduentu-
re) to speke of erthly thynges, now speke of
god and of heuently thynges, it is a token that
thou arte in charyte. The fourth token is exerceyse of
goostly poryte as it is to be gyuen entyrelly to
goddes service and intermyt nothing of no erth-
ly besynesse, but it be vnder obedience. And yet
than euer cast vp thy hart to heuen in all suche
besynesse. The fyfth is whan all harde thynges
seme lyght to the, and thou maketh charyte.
The syxte is, whan thou suffrest all agaynstes
and hurtes mekely. For yf thou be in very cha-
ryte thou hatest nothyng but synne. thou louest
nothyng but god, or for god. & thou dydest no-
thyng but to dysplease god. The vii. is whan
thou hast ioye of all trybulacions, and praysest
god in every agaynsthe that thou suffrest. This shew-
eth wel that thou arte in charite. Many the-
re be syster that can loue god, and be in charyte
whan they be in rest and ease, but in aduersyte
they doo grudge, and be so sorowfull, and be thys
Wren

The. xii. fruytes of

Wen doune so lowe that vnethes any man may
conforte the, & so slauder they god in grudging
agaynst his domes. That is a great wretched-
nes, that any aduersite wolde make him for to
grudge agaynst goddes wyl. But that is a blis-
syd charyte that no violence of sorow may put
away. Good syster loue well charite and these
tokens of charite. Syster thou art callyd to re-
lygion for to be a louer of charite. foure maner
kypes of louers of charite be there in relpyon.
The fyrst is a begynnyng louer, the seconde is a
growyng louer, the thyrde is a parfyt louer, &
the fourth is a mooste parfyt louer. The fyrst lo-
ue is newe borne, the seconde loue is noysshed
in growyng, the thyrde loue is myghty & well
strengthened, and the fourth is lowly abydyng
his departyng out of this wretched worlde.
Of these foure degrees of charite our lord spe-
keth in holy scripture, where as he makyth a
sympletyude of corne sowen in the groude. First
he sayeth, corne appereth grene and tender as
an herbe. Afterward it appereth as an eare.
After that it appereth as full corne in the eare,
and than it abydyth nothyng els but harvest,
for to be ledde into the barn. Yf thou be yet but
tender in loue & charite, so that ofte tymes thou
fyndest thy selfe frayle to falle out therof lyght-
ly by the leaste blast of temptacon or styrgyng
of

of other, thou art yet but an herbe whiche the
 dyth moche keppng that it be not destroyed by
 beastes, that is by beastly lypunge, more after
 the body then after þ soul, and so with sad goo
 stly lypunge it wyll growe in an eare of mygh
 tier strength that thou may suffre to be wedm
 by sharp rebukynge & reproues, if it neede. After
 suche vertuous patience in wedynge of thy cor
 ne of charite it wyll growe partitly into full
 come & rype in the eare, nothyng feryng ne dres
 dyng than of any disease, of any anguysshe, of
 any aduersite hold so euer þ wynde blow, but
 only dyedynge for to displease god, desirynge euer
 yf houre the tyme of haruest, whiche is the des
 partynge of the body by the thresshyng of þ flay
 le of dethe, that it may become charitable come
 and clere without chaffe, and brought within
 the garner of blyss there to be herboured wout
 eude. This garner despyred þ charytable come
 saynt Paule when he sayd. Cupio dissolui et
 esse cum xpo. 1 Cor. 13. I desyre he said to be vilo
 sed out of my wyrtch edbody and be w my loue
 Chyyst Jhesu. 20. After he that hath suche
 moost parfete charyte, he lotheth all wordly de
 lytes. He setteth no more store by all tempo
 ral goodes than he dooth by foule synnyng fylth,
 but he is glad to suffre for þ loue of Jhesu al ma
 nyr tribulacions, and despyreth to be endlesly w
 Chyyst.

The .xiiij. fruytes of

Charyte. Suche charyte is stronger as dethe and Salomō sayth. Cant. viii. Hortis est ut mors dilectio. For ryght as dethe dooth to the body, so dooth loue to þe soule. Deth departeth a man fro bodyly lustes, and fro worldly bytternesse. It maketh hym neyther fele crynges nor weepynge, nor heatynge. Ryght so dooth þe loue to the soule. It departeth the soule fro þe sykyng of all erthly thynges, & maketh it hēuenly. And what euer it hereth in erthe of worldly noyses it is so rauysshed in loue þe it hereth nor feleth it not. Now is suche charyte (syster) an holsonie fruite for to vse, & namelly for religious folke for it hath. iiii. vertues. One is, who so eateth therof it healeth his goostly infirmyte. For he þe is in charyte he is dyspoled to all godlynesse. Euery thyng sauoreth to suche one as it ought for to sauour, erthly thing byle, & goostly thing fayre / worthypes / riches / and worldly power and such other that seme worthy & precious in the syght of worldly people, seme in the syght of goostly soules right foule. And if religious people whiche shold be goostly, let moche by suche dignities, they haue a great goostly sickness, for they lacke charite, whiche shold hyde & put away all fylthynes. Also suche charite putteth away & hydeth our offences to god. Of the whiche hydynge speketh Salomon. Psoum. x.

Ani

Aniuersa delicta operit caritas. All trespasses
and all offences charyte putterh away, as it had
neuer ben he sayth. For as saynt Bernarde say
peth. Whan our lord forgiveth our synnes he
forgiveth them fully and mercifully, not dain
pyng by vengeance, nor shampng us by re
proues, nor lesse lounge us by vphaydyng.
And yf our lord neuer vphayde us of our syn
nes that we haue doone, it is as it neuer had be
in his syght. Also after holi this fruyte of cha
rpte bydeth bothe our inwarde goostly synnes
& our outwarde bodily synnes, as they had ne
uer ben. The second vertue of this fruyte of cha
rite is, that it maketh man wysse as Salomon
saith. Ecc. i. Dilectio dei honorabilis sapiētia.
The loue of god (he sayth) is a worshipful wys
dome. Thou art not very wysse but yf þu cherissh
derely all goostly good thynges. for right as he
were no wysse marchaunt þu wolde geue golde
for sylth, & put it in his chest as golde. ryght so
is he by wysse þu louest better tēporall goodes þu
be but as sylth, than goostly goodes. kepe wel
this fruyte of charyte sister, & it shall teachethe
to scriftell by all worldly thynges. The thyrde
vertue of this fruyte of charyte is, þu it maketh
a man ryche, for charyte is so petyous that it
is lykned in holy wyte to pure proued golde in
the fyre, as I fynde wyten in the apocalypse.

Apoc

The. xii. fruytes of

Apoē. iiii. Suadeo tibi emere a me aurum ignis-
tum et probatum ut locuples fias. I counsell the
sayeth our lord for to bye of me pure golde and
wel tryed that thou mayst be made ryche. that
is all that ever thou doost do it for the loue of pu-
re charyte & thou shalt be ryche, that is, þu shalt
haue parte of all the good dedes of holy chrysch,
and at the last be ryche with heuen blisse. The
fourth vertue is that it maketh a man lykynge
& pleasaunt to god. For when a soule loueth our
lord, our blyssed lord wyll loue hym agayne,
which passeth al other loue. As our lord sayth
by Salomon. Proverb. viii. Ego diligētes me
diligō. I loue the þu loue me he sayth. And in an-
other place our lord sayth thus. Io. xiiii. Qui
diligit me diligetur a patre meo et manifestabo
me ipsum. He that loueth me (he sayth) shall be
loued of my father, & I shall loue hym, & make
me all open to hym in the doyng me to hym as a
louyng father. Thus syster charite is pleasaunt
and lykynge to god. I praye the kepe well this
fruyt, & ofte eate therof bothe late and early, full
and fastynge. For it is as good after meate as a
fore meate. in the nyght as in the daye. & parte
with thy sisters, but eate it neuer colde. Rooste
it well & make it ryght hote in the fyre of Chry-
stes loue whiche sent among his dyscyples bry-
nyng tongues of charyte, that bothe they & all
his

his folowers in erthe sholde speke brennyngly
of loue and charyte eche to other, and so to lyue
euer in loue, our blyssed lord graunt vs all for
his blyssed charyte. Amen. 20 20 20 20 20

The seconde fruyte of the tree of goostly
lyuynge is Joye. Ca. 11.

The second fruyte of the holy goost in ho-
ly lyuers is called Joye. Truly Joye
in the holy goost, that is goostly ioye, not erthly
ioye, but for to ioye in god & in hope of endlessse
goodes, and in the grete benefytes of our lord.
All suche ioye is for to be glad and ioyfull of the
encrease of vertue of other, & for to thanke god
for them, and for to lothe all vanytees, and for
to be quicke and mery goostly in dyuine scrup-
ce. This is that fruyte of ioye which I wolde
chou eate of, whā worldly wretched gladnesse
is about to chaunge thy soule in to dysolucion
and vanyte. That is whan it wold make the to
ioye in affluence of temporall goodes, of laugh-
yng and scoynyng of ydle tales and dyshonest
playes. And also wolde make vnclauery to be
al that longeth to godward, as is to be dulle in
dyuine scrupce, in besynesse of deuocyon & ver-
tue, and suche other. All this is no goostly ioye
but worldly ioyes. It is no very ioye, but vany-
ne ioye.

The. xii. fruytes

ne ioye. Goostly ioye is very ioye, though it be no full ioye. This ioye may none haue, but suche þe in charyte, & eate therof sweetly, as I sayd before in the fyrst fruyte of charyte. Very charite archeth very ioye. Of this ioye spreketh Salomon thus. Ecc. i. x. Non est oblectamentum sup cordis gaudiū. That is, there is no ioye to þe ioye of the herte. In thre thynges ioye of herte þe is goostly ioye passeth all carnall ioyes. Fyrst is that it is continuall. An erthly man though he syt at a delycate bodyly feast, yet at the laste he shall lothe it, be the feast neuer soo delycate. But a sure ioyfull soule set in vertue, is euer as it were at a continuall feast without lothyng. The seconde is, that goostly ioye is more pure than erthely or carnall ioye. A glotonous man fyndeth many bitternelles annexed to his ioye. One is afflyction and tozment within hymselfe of longe delay from his delycates that he desyareth. Another is default that he fyndeth in the whan that they be set afore hym, which is not made to his lykynge. And yf that they be made to his lykynge, than he recepueth them so lustyly that he hurteth bothe his consyence, and also the strength of his body. It is not so of goostly ioye, the more it is had, the gladder is the haue. Neuer weep, nor seke of þe ble therof. The thyrde is, that carnall ioye is of vyle thynges,
and

& not lastyng. But ioye of herte is of very good
 thynges euerylastyng. Many thynges I fynde
 that causeth a man to be glad in herte and also
 in goostly ioye. One is purfite purete and clea
 nesse of conscience. A very gentyll soule resteth
 moche rather in the bedde of a cleane conscience,
 than of an vncleane conscience. For kyndeley the
 the pure and cleane soule adhorreth, and hath ab
 homynacyon of vncleane, and hath right gres
 te ioye of cleanness. As oft as the soule is syke,
 so often it is vncleane. Sykenesse of the soule is
 vncleanness. Whan þe soule is hole, that is whan
 it is in cleanness / than it is in reste and ioye, as
 Salomon sayeth in his prouerbes. Prouerbio
 rum. xvi. Dulcedo anime sanitas ossium. That
 is. The sweetnesse of the soule (he sayth) that
 is the cleanness of the soule is helthe of the bo
 nes. By these bones be vnderstande gyftes of
 graces of the holy goost, which be myghty and
 stronge as bones, and kepeth the soule in stren
 gthe and bygour. It is not so with worldly lo
 uers whiche haue erthely ioye. For theyr ioye
 is not lastyng, in as moche as they lacke clea
 nesse of theyr conscience. The seconde is the dys
 chargyng of the burden of euerylastyng dethe.
 whiche all wretched synners be charged with.
 As the holy prophete Dauid sayd. Ps. cxviii.
 Iniquitates mee supergressæ sunt caput
 meum

CThe. xii. fruytes of

meum, sicut onus graue grauante sūt super me.
The Wyckednesse (he sayth) of synners haue ouerpassed theyr heed, for as a greuous burden they be passyng greuous aboue hym. Of this all clene soules be dyscharged, for asmoche as they haue clensed theyr conscience by oft cōtrycion, so that they fele an herty ioye in god. The thyrde is fredome of soule, for they be not bounde in the bōdes of the fende. Who that hath the holy goost hath fredome as saynt Paule sayth ii. Cor. iii. *Ubi spiritus dñi ibi libertas.* Wher the holy goost is there is fredome out of þe deuylls daunger, whiche causeth in a clene soule grete gladnesse. This fredome hath not Wretched synners, for they be so bounde in þe deuylls bondes that they may not do as they sholde do, after the hygher parte of reason. Of this bonde speket Salomon & sayth. puer. v. *Iniquitates sue capiunt ipsum, et funibus peccatorum suorum unusquisque cōstringitur.* With Wyckednesse a synner is taken, and so with þe bondes of synnes euery synner is bounde. Our synnes be the bondes wherwith we be bounde. Iete us breke these bondes, and than may we haue fredome of spyzite and be in grete gladnesse. The fourth is rest of tozmentes from all euyl affections, by the whiche all Wretched synners be oft tyned tozmented in herte, that is wrichelles, with de
lytes,

lytes, and with woꝛshyp. And so they betoꝛ
mented with suche thinges that they peryshe
and spyl withall. They be also toꝛmented som
tyme with drede, as it sheweth well in a couey
tous man. for though there be peas ynough,
yet he suppoſeth ever þ he shall be deceyued by
theues. Somtyme also they be toꝛmented with
woꝛthe & suche other passyons. All these euyl
affections & woꝛthed passyons cease in them þ
lyue well, and therfoꝛe they fele right grette rest
and grette ioye in herte. The spith is rest from þ
woꝛme of conspence. A synner as long as he is
in synne, so longe he is prycked of the woꝛme of
conspence, that he hath no rest. And this is þ
fyrst vengeaunce that our loꝛde taketh of a syn
ner, for he wyl not suffre shame of synne be in
mannes herte, whiche sholde be his dwelling
place without shame of vengeaunce, as sayne
Austyn sayeth. In cleane soules it is not soo, for
whan synne is put out by contrycion and cofes
sion, than ceaseth theyꝝ woꝛme of conspence,
that is the freatyng and the remoꝛs of cōspen
ce, and so they be in good rest. for lyke as a man
hath better rest in a swete bedde ful of floures,
than in a sharpe or harde bedde full of thornes.
So suche a ioyful soule resteth moꝛe swetely in
suche a bedde of clēcſſe than in a bedde of synne.
Of this swete bedde of floures speketh Salo

¶ The .xiiij. fruytes of

mon in the boke of loue in the persone of all me-
ry soules in clennesse. Cant. i. *Nect^r noster flos
ridus*. Our bedde (he sayth) of our conscyence
smelleth sweete with floures of vertue wherin
we rest without tormentes of remors. The. vi.
is the presence of our lordes grace which lyght-
neth a clene soule by knowlege, and sprynkleth
it with the dewe of grace, of the which y^e soule
is in greate gladnesse & ioye. It is not soo with
synners, for they be in derkenesse of syne. What
ioye may suche haue in theyr conscyence, which
lyue in such derkenesse of synne, and may not se
for derkenesse of syne the lyght of heuen: This
lyght I call the ioye of heuen as Dauid sayth.
*Ps. lxxxviii. Dñe in lumine vultus tui ābulas
bun^r*. Lorde (he sayth) we shall walke, that is
we shall lyue in y^e ioye of the, which is y^e lyght
of thy blyssed face. Also al clene soules haue gre-
te cause of ioye. For all the vertues y^e they haue
cometh from the welle of heuently sweetnesse, &
be sprynkled in theyr hertes, which causeth hy^m
to be glad. ¶ Saynt Austyn sayeth, where he
speketh of the raryfshyng of saynt Paule in to
heuen, that in that blyssed kyngdome of heuen
where blyssed lyuynge is fully soped vp in his
owne welle, from thens some dropes of vertue
& of grace be sprynkled downe on erthe to man-
kynde, that in the tēptacyons of this wretched
worlde

Woꝛlde they may lyue moze temperatly, moze
myghtly, moze ryghtwoꝛly, and moze pruden-
tly & woꝛsely. And how that vertue in soule cau-
seth a man to be glad he woꝛth well saynt Ber-
narde sayeng thus. Every vertue naturallly is
good, there is no vice kyndly, noꝛ naturall. ther-
foꝛe vertue syth it is natural and kyndly whan
it cometh in to the soule, though he come not als
way without labour, yet whan he cometh, he
cometh as in to his owne naturall place, wher-
e he sytteth full truly, & accoꝛdeth well with þe
soule, as with his owne nature and kynde. Lo
how grace and vertue (synter) gladdeth the soule,
whiche gladnesse all synners lacke. The. vii.
is the wytnesse of the holy goost whiche is win
a clene soule, & maketh it so glad. Of the which
gladnesse saynt Paule sayth thus. Ro. vii. Spi-
ritus sc̄us testimoniū reddit sp̄m nostro quod
sum⁹ fili dei. The holy goost (he sayth) bereth
wytnesse to all clene soules, & they be the ioyful
chylde of god. This wytnesse is that glad some
pyle whiche the wyse maydens toke in theyꝝ
vesselles as our lord sayth. And it is also þe ioye
& saynt Paule speketh of, where he sayth thus
ii. cor. i. Gloria nostra hec est testimoniū consci-
entie nre. Our ioye he sayth is the wytnesse of
our cōscience. This ioye brigeeth foꝛth in a clene
soule true cōpunction, woꝛte deuocion, holysome
labour,

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labour of penance, Werkes of ppyte, besynesse
of prayer, very obedience, fulnesse of loue, and
hygh contemplacyon in god. The. viii. is good
cōpany. All glad some soules haue god in theyr
fellowshyp, and all good folke which ben full w
god. For amonge suche a company resteth þe ho
ly goost, gpyng to suche true confelawes & ho
ly for to dwell togyder in peas & vnpyte. & how
is suche a company ryght glad some to dwell a
amonge; as Dauid sayth. Ps. C. xxii. Ecce
quam bonum & quā iocundum habitare fr̃es in
vnum. Lo (he sayth) how good & how mery it
is for to dwell all togyder in loue and ioye of the
holy goost. The. ix. is gladnesse of good Werkes.
For all they that lyue in holy Werkes & dedes,
they shal be gretly rewarde d of god, as Dauid
sayth. Ps. xvi. In custodiēdis illis retributio
multa. A grette rewarde shalbe to al þe kepe wo
thyly good Werkes, not onely mede at the laste,
but also here in this lyfe for theyr keepyng they
shall haue greate ioye in soule, as doctours say.
And that is so grette ioye þe it may not be sayd.
it can better be felt than spoken. for al good Wer
kes be kyndly þe chyldren of the soule. And right
as a good wyfe hath ioye in the bryngyng forth
of a well shapen chyld, and greate drede and cō
fusyō if she brought forth rather a serpent or a
venymous wyne than a chyld. Right so a sou
le is

he is glad when he byngeth forth the good wer-
 kes, as fruyte whiche is best accordyng to þe sou-
 le. and holde be soze þe that he byng forth in
 stede of good werkes þe bad fruyte of euill wer-
 kes, for that is agaynst kynde of the soule. Take
 how soze a wyfe shold be þe brought forth
 rather a foule serpent than a chyldre: soo holde
 we be of synne. The. x. is spkerneße of þe soule.
 Cleane soules be so spker that of outwarde pay-
 nes they be not hyng aferde, for they wote well
 they sholde do them no harme, but purge them
 and make them cleane. All they besynesse is for
 to kepe them from inwarde euylles, that is fro
 synnes. And therfore they fele greate gladnesse
 whin, in the soule. The. xi. is, that our lord spa-
 reth a cleane soule from many greate laborous &
 peryllous werkes, as saynt Gregozi sayeth.
 ¶ Our mercyfull lord hydeth his true louers
 (whiche he loueth tendzely) from all laborous
 & peryllous werkes, whome rather he calleth
 his seruautes than his chyldren. Them he spa-
 reth for tendzenceße, and wyl not þe suche be oc-
 cupyed in suche outwarde occupacyons, but ke-
 peth them without beacion and in sayzenceße.
 There he wyl þe his seruautes be not put to out-
 ward labour, & foule they fete onely in þe duste
 of outwarde besynesse. No syter all suche þe be
 not dysposed to gladnesse of soule wth weteneße
 of our

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of our lord in contemplacyon, he wyll that suche be put to outwarde besynesse. And yet he of his great mercy kepeth them from fylthynesse sauf of the fere, that is of the affections, which may not escape some maner of dust, which our lord hymselfe wyll washe away w his owne handes as he dyde to saynt Peter and all his dyscyples whan he sayd. Jo. xii. Qui letus est non indiget nisi ut pedes lauet. He that is cleane (sayth our lord) nedeth not to be purged but onely of his affections whiche I my selfe wyll washe away for theyr great mekenesse & they shewe in mynystryng to my swete louers whiche lyue in ioye of me. The. xii. is that þ hertes of cleane soules be lyfte bp from erthly thynges. I may lyken suche a soule to the fyrmament. Whā it is euer clere for there in suche clerenesse of heuen blyss all suche soules buylde theyr nestes aboue all erthly thynges by holy medytacyons. The. xiii. is that alclene soules ben often tymes occupyed, eyther in redyng or in heryng of good doctryne of wysdome, or elles in swete prayers, or in suche other goostly exercyses. Suche can not lyue blissedly and ioyfully without suche holy contemplacyon, for they haue neyther biternesse nor heynesse, but ioye and gladnesse. Salomon sayth. Ecclesia. xxiu. Nichil dulcius quam inspicere in mandatis dei.
There

There is nothyng so swete (he sayth) as it is to beholde in the wysdome of our lord, and in his comaundementes. Therfore it was that Moyses whan he had talked with our lord and receyued his comaundementes, that he neyther dyde eate nor drinke afterwarde for ioye of that holy presence forty dayes and xl. nyghtes. It was a great feast to hym, him thought, for many dayes the conforte of our lordes presēce and his speche. ¶ After there be many ferre fro suche Joyfull swetenesse, that be lothe to here our lord speke to them. Anone they waxe dulle in soule, & haue no sauour of his speche. Whan speketh our lord to vs: Truely whan we rede suche thynges that be holseome to the soule. Or here other say to vs by preachyng or exhortacyon. I pray the be none of tho. The. xiii. is, that all suche cleue soules gouerne dyscretely theyr bodyes from excelle of myscule in eatyng and drynkynge and slepyng. They haue not suche bodily dysseases as haue mysculed folke in excelle, nor they dye not so soone as other, but lyue longer to goddes woꝝshipp. out take suche þ our lord wythdraweth out of this worlde by his preyng domes. The. xiv. is, the greatnesse of dypuynne loue that suche cleue soules doo fele in within them selves. Loue is a very easy poke and what some euer thyng is drawen with
suche

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suche an easp yoke is made very easp and soft.
Saynt Bernard sayth. **C** thou yoke of holy
loue how graciously drawest thou to the suche
as thou wylt drawe to the. All harde thynges
& grete thynges loue maketh lyght, & vneth of
ony charge. The. xvi. is, that al suche gladsome
clene soules make theyr wylls euer to accorde
to the wyll of god. For ryght as the wyll of god
is fulfilled in them, so the wyll of the is fulfill
led in other as though god bade it. The. xvi. is
that suche ioyfull and clene soules haue ioye vpon
on ioye. For is, they haue double ioye here in erthe.
One is, they haue ioye in Chryst & all his wer
kes. Another is, they haue ioye of his body, For is
of sayntes that be in heuen, and of holy lyuers
in erthe. The greatenesse of this ioye vpon ioye
may be fully consydered in suche that haue gre
te charite vnto them, & grete goostly gladnesse.
For ryght as a mother hath grete ioye of her
sone when he is made a bysshop, or singeth his
first masse, or hath ony grete dygnyte, which
she rekeneth for her owne worshyp / so all suche
ioyfull soules thynkes that it is theyr worshyp
that sayntes be worshypped in heuen, and also
For chrysten men increase in vertue here in erthe.
Which may also be vnderstande by all For lynges
of a manes body. For one parte of his body is wel
at ease, it is ioyfull and glad of the ease of euery
other

other lyfne, so clene and ioyful soules in god ha
ue ioye of eche other, both of good that be in er
the, and also of all holy that be in heuē. The
xviij. is that causeth a clene soule to be in ioy, is
the longe vse of them that haue longe contynue
ed in goodnesse. Lo sister þ longe contynuaunce
of good lyuyng byngeth in gladnesse of soule.
The. xix. is hope of mede for our long abydyng
in good lyuyng. As saynt Paul sayeth. Ro. xii.
Spe gaudentes. They that hope of endlesse re
warde, suche soules wat ioyefull. The. xx. is
ioye of contemplacion that suche clene & ioyfull
soules fele somtyme, with the whiche contem
placiō a soule is moche illumined and lyghtned
Suche a soule seyth in his ioyfull cōtemplaciō
ryuers flowyng bothe hony and butter. As say
eth Job. xx. *Vidit rivulos fluminis torrentis
in mellis et butiri.* Saynt Gregory sayeth vpon
the same texe, that these ryuers be callyd of þ
holy goost, and they be reuyng ryuers, for they
be right plenteously gatherd to gyther in a con
templatyue soule, whiche blyssed spyrte, with
all his holy gyftes fyllyth a contēplatyue soule
bothe wyth the swete hony of the godhed, and
also with the swete butter of passion that was
chrysted out vpon the cherne of the crosse. Right
as hony is gathered of flowers and of the apze
and butter of the body, so contemplacion is got

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ren of the godheed of our lord, & of swete heuē
ly thinges, & of the bytter paynes of our lordes
body. And so by the gentyll bee of clennesse that
hony of contemplacpon is brought to the hyue
of the soule. And by tendre compūction the but-
ter of Chyestes passion is brought in to þ chers-
ne of the herte, for to souple it, and make it softe
agaynst all maner anguysshes. Oh, well were
a soule at ease that might ioyfully souke of this
hony, & eate of this swete butter. Suche a con-
tēplatyue soule sholde then fele great rest, great
sykernesse, great deylte, great ioye, great loue &
sauour in Jesu þ lasteth euer, lytel haupng my-
de of ioye of this lyfe. Also suche one though it
prap lytell with the mouthe, yet it is full with
god, and seeth oostymes in to heuen, & beholdeth
there the faynesse of aungels, and of holy sou-
les. O syster, now is this ioyfull contemplacpō
a wonderfull ioye of loue, which ioye can no tō-
gue tell. And though that wonderfull beholdyng
be in all the soule, yet for habundaunce of ioye &
swetenesse whiche ascendeth in to the mouthe,
bothe body & soule ioyeth in god. There is none
that hath this grace of contemplacpon, but su-
che that our lord first inspyzeth to forsake this
worlde & al worldly vanities, & the couetyse of
þ byle lust therof. And than after that he ledeeth
suche a soule by herself alone, and spebeth hym
selfe

selfe to her herte, and there gyueth her souke of
his sweetenesse of loue, and than he styeth her
to holy prayers, medytacion and teares. At last
he maketh her gather her herte togyther, and
set it in hym. And than he openeth to the eye of
the soule the gates of heuen, so that the eye may
loke in to heuen. And than the fyre of loue is be-
ryp in her herte, and brenneth therein, and ma-
keth it clere from all erthly fylthe, and from all
nopous thoughtes. All suche so set be called con-
templatyue soules, & be rauysht in the loue of
god. For contemplacion is nothyng elles to me-
ne but a syght, by the whiche a soule seeth in to
heuen, as I sayd befoze. And yet pseynt sight of
heuen may not be had here in this lyfe, for the
cloude of y body that letteth our goostly syght.
But as soone as they dye suche are brought be-
foze god, and seeth hym there face to face, & eye
to eye, and soo dwell with hym without ende,
whome they sought, desyred, and loued, wher-
les they lyued in erthe. Oh. Whyder saynt Au-
gustyn felt not this ioyfull cōtemplacion whan
he sayd thus: *20* **Lozde Jesu thou hast led me**
into a wondrefull and an vncustomable sweete-
nesse, which yf it were fulfylled in me y I fele,
thā I cannot tell what I might be, but it were
endlesse blyss. Also I fynde of saynt Bernard
how he sayd whan he felte contemplacyon. *20*

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O lord (he sayeth) sodeynly bywares habounded in me so moche trust and goosly gladnesse in þe whan I felte of thy duryne swetnesse that I wyll neuer what it myght be, but it were thi selfe. O good Jesu contynue it in me, and be lyt me so ofte in the, that I may at the laste se þe amonge thy chosyn in blyss. Suche contemplacion and lorie in Jesu, becomyth well chrystes spouse. O how the loue of Jesu than brenneth and boyleth in a clene soule. There may no manner medlyng be of vanyte, where suche occupacyon is of loue and ioyfull charyte. Thus slepe syster in contemplacion, and than shalt thou fele greate rest, as Salomon sayth. Prouerb. iii. *Quiesces et suavis erit sompnus tuus.* Thou shalt rest (he sayth) in contemplacyon, and than shall thy slepe be to the right swete. The moost ioye of good folke is for to be in the sight of god, and for to se hym face to face. Which syght somtyme our lord sheweth to some clene soules here in erthe afore they dethe, to make them knowe therby to what ioye they shall come whan they be passed hens. Suche a syght sawe saynt Paule whan he was rauysshed. Of this sight speketh saynt Bernarde and sayth. ¶ Who so wyll be able so for to se Jesu, it is full necessary þe herte be clene. As it is wyrtten. Math. v. *Beati mundo corde, qm̄ ipsi. deum videbunt.*
Blyss

Blissed be all they that haue cleue hertes, for
they shall se god by contemplacpon. ¶ Now
is this (syster) a swete fruyte, for it hath foure
vertues. fyrst is þ the vse of this swete fruyte
of goostly ioye maketh a soule godly, luyng vp
the lyfe of grace, as Salomon sayth. Eccl. xxx.
*Fecunditas cordis hec est vita hominis, et thes-
saurus sue defectione sacritatis.* Joye of herte
(he sayth) is the lyfe of a soule, and þ treasour
of holynesse whiche shall neuer fayle. The con-
trary dooth vnholosome sorowe of herte, which
sometyme is þ cause & occasyon of goostly dethe.
Therefore who so wyl be longe of lyfe in grace,
be ioyful goostly in herte, and put away vnhol-
some sorowe. of the which speaketh Salomon
in another place & sayth. Eccl. x. Tristiciani
longe repelle a te, multos enim occidit tristitia.
Put away (he sayth) fer fro the all vnholosome
sorowes. for suche sorowes sleeth oftentimes
many goostly soules, and bryngeth them out of
the lyfe of grace into a goostly dethe, & maketh
them dype from the humour of grace, as Salo-
mon sayth. puerb. xvi. Spiritus tristis exsic-
cat ossa. An vnholosome sorowe in the soule dyp-
eth the bones. That is the strengthes of þ soule
fro the moysture of grace, soo that suche a soule
so dyled vp fro grace oft tymes is all to broken
by impacience. A tree that is dyled wyl rather
brea

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breake than bolue. The seconde vertue of goostly gladnesse is, þ̄ maketh a soule to lyue well & felawly amōges other, as Salomon sayth. **ps** ier. x. b. **C**or gaudens exhilarat faciem. A ioyfull herte gladdeþ þ̄ syght of other. Uneth may a body be gladsome and affable to another, but þ̄ he haue a ioyful herte in god. The thyrde vertue of goostly gladnesse is, that maketh a soule for to dyspyse all erthly thynges, as saynt Bysyn sayth. Who so hath an inward saueur of the holy goost, all erthly thynges is to hym but sauerie. Of this dyspylyng of erthly thynges sayth Salomon. **Ecc. i.** **U**bi multa sapientia multa indignatio. That is. Where as is moche saueur and goostly gladnesse, there is moche indignacion & contempt of erthly thynges. The fourth vertue of goostly gladnesse is, that it maketh a soule to haue the vyctory of the fende, as I rede in the lyfe of saynt Anthony þ̄ he taught his disciple saynt Paule the hermyte, and sayd thus. There is one thyng sone (he sayd) by the whiche þ̄ mayst myghtily ouercome thy goostly enemy. and that is goostly gladnesse. Whan þ̄ fende seeth moche goostly gladnesse in a soule, than he is sorowful, for he woteth wel god is there. Of this I fynde also a fygure in holy Wryte to proue that it is sothe. Whan the Phylippees by whome be vnderstande the multitude of sedes
le

se the chyldren of Israell make great ioye amonges themselves. they sayd. Alas, alas, god is among that host. i. *Is. iiii.* *Quoniam enim fuit tanta exultatio ab heri enudius tercius.* There was not so moche ioye yester day and this dayes agone as it is now, they sayd. ¶ Lo syster, by this ye may knowe by wytnesse of holy wypte, that the lyfte of good folke is more mery than the lyfte of euyl folke. Eate oft therfore I pray the of this swete fruyt of goostly gladnesse, and parte it wth thy sisters, whiche be heuy in herte, and make them glad in god, that ye may all come to heuenly blysse, where is ioye without ende. Amen. 20

¶ The thyrde fruyt of the tree of goostly lyfynge is *Deas. Ca.* *iii.*

¶ The thyrde fruyt of the holy goost.

¶ The thyrde fruyt of the holy goost in holy lyfynge is called *Deas.* ¶ This is a precious fruyt, in as moche as I fynde that our lord Jhu had oft this fruyt in his mowthe, and angels, & his dyscyples also. That our lord loued well this fruyt I fynde well, for he had it in his mouth whan he sayd oft to his dysciples thus.

Job.

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Joh. xx. Pax vobis. y is. peas be among you. And this he sayd to the moze thā ones, by cause y he wold they shold oft receyue this fruyt. And in an other place also I fynde thus that he sayd to the. iiii. Pax relinquuo vobis, pax mea do vobis. Peas (he sayth) I leaue with you, & bequeathe you. And peas at the last I shall geue you, yf ye kepe well the peas that I haue bequeathed you. It semeth also y it is a precious fruyte, for aungels had it in theyr mouthes at our lordes byrth, when they sayd a song. Luc. iii. In terra pax hominibus bone voluntatis. It semeth well also y it is a precious fruyte, for he wolde that his dysciples had it oft in theyr mouthes, when he bad them say in y cursing of euery hous y they fered in to. Math. x. Pax huic domui. Peas be euer in this hous. No, how precious a fruyte is this, which fruyte I fynde figured in holy wyte, longe before our lordes incarnacyon, of y culuer which was sent out of Boes shyp, and brought home in her mouth a braunche of an olyue tree. By y olpue is vnderstande Peas, and by the culuer y holy goost. Which berokeneth that all goostly folke in whome the holy goost dwelleth, shold euer bere peas, bothe in theyr brest & in theyr mouth, and styre oether to peas, as saynt Marryn dyde, whose mouche was euer in spekyng eys ther

ther of Chyrt of mercy, or peas, and soo made
 peas among other. Also it semeth wel þ peas is
 a precious fruite in that, þ our lord bought þ
 fruite with his deare precious blood, soo that
 he made peas ther by througout all the worlde.
 Also it is wel proued that it is a precious
 fruite, for all martyrs toke theyr deathe to byng
 peas among vs. Therefore soþ may al they be
 that refuse so precious a fruite, whiche our lord
 & his angels, all his apostles, all his dyscyples,
 and all his martyrs & sayntes ser to moche
 ther by. This precious fruite our lord Jesu
 hath left to his spouse holy chyrche, that all her
 chyldren may take ynough therof þ they wyl.
 But now to knowe verily peas, thou shalt
 vnderstande that there is two maner of peas of
 good folke. One is peas of hertes here i this lyf-
 te, and peas euertlastyng in another lyfe, By þ
 fyrst peas we may come to þ second peas. Ther-
 fore true it is þ our lord sayth. Math. v. Beas-
 ti pacifici qm filij dei vocabunt. Blessed be they
 that be peasple, for they be called goddes chy-
 lden. All suche be called peasple that be louers
 of peas, whiche alway help them to reforme
 peas & kepe peas, fyrst in hymself, and seconda-
 rily in other. Peas in hymself is for to make þ
 selfe subject to the spryte, and for to make the
 sprynges of the soule subjecte to the ouer parte
 of

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of reason. Bethefoze fyrst fynd a maker of peas
as within thyself, makynge thy body subiecte
to thy soule, and than a maker of peas of other.
For þe canst not be a very maker of peas of other
but yf thou be fyrst in peas within thy selfe.
This fyrst peas lyeth in repressing of all carnal
lustes & desires, and that the lawe of the fleshe
repugne not the lawe of the soule, but that þe bo
dy serue þe soule vnder trybute, that is for to ser
ue the soule as a seruaunt serueth the body, and
elles there shal no peas be. The body is as a ser
uaunt to whome it longeth for to serue, the sou
le is as a lady to whome it logeth for to haue þe
soueraigne. When the seruaunt taketh a waye
from þe lady her heritage, than is there a grea
te erthquake, as Salomon sayth. *puerb. xxi.*
*Unum est per quod terra mouetur, quando an
cilla heres fuerit domine sue. 2d* There is one
greate thyng (he sayth) whiche causeth þe erths
quake, and that is when the seruaunt is heyre
of the lady. The body whiche is the seruaunt, is
than þe ladyes heyre, when he by fleshy lyufg
bereth a way the heritage of the soule, & so mys
pendeth it, by the whiche the soule that is lady
is depriued from spyrytuall and endlesse deli
tes. And this causeth an erthquake, that is, the
erth which is the flesh may not suffre vertues
to growe in the soule, but ouertogeth all þe edy
fyng

spenge and buyldyng of vertue bp and do wne.
Wlas that suche a woretched seruaunt shold ouer-
come suche a gentyll lady of our lordes kynne.
yf there shold be very peas betwene them elbo,
nedes the seruaunt must come and lowe herself
to her lady. That is, she must be compelled to
obey to the soule, and to all the profytes þ longe
to the soule for to be dyligent. Who so can make
the fleshe to lowe he shall haue peas pnowgh in
himself, & be able to make peas amonges other.
Though thou fele sörpme styrges of thy fleshe
to synne, (yf reason folow the not) deme it not con-
sent, but onely a feyng, whiche is called but a
tourneyment betwene the soule and the body,
Trowest thou that therfore, that thou hast lost
peas. Saye syter, as longe as thou neuer con-
sentest for to be overcome. There is no maner of
chynge forboden the in all suche tourneymentes
betwene the soule and the body, but onely cons-
ent in the feyng of ony suche temptacions.
Playne not and saye that thou hast losse peas,
bycause that thou doost fele great temptacions
of thy fleshe. for as long as thou consentest not
to suche temptacions thy peas is not broken.
The seconde peas that I wyde make mencyon
of is peas of herte, and that is when all the sty-
ringes and moueinges of the soule be made sub-
iecte and obedynt unto the ouer parte of reason.
This

The. xii. fruytes of

This peas is all inwarde, and it cometh of affection & of a ryght intent. yf thyn affection be cleane & thyn intent be ryght for to profyte in vertue, anothre without ony delay our lord wyll besyuer the from all inquyetenesse of herte, & make thy conscience a peasyble dwellyng place of ryght wysnesse. This peas of conscience, whiche is called peas of herte, is nothyng elles but a maner of earnest, and a taste of that ioye & peas whiche is euerlastyng in heuen. And yf we shall haue at the last, yf we kepe very peas and rest. Also they that haue rested them here from wicked workes, there shall they rest from endlesse trybulacion. Of these bothe peases that is of conscience & of ioye, our blyssed lord made his testament. The fyrst peas whiche is called peas of hert, he bequethed here to his dysciples whan he sayd. Jo. xiiii. Pacem relinquo vobis. My peas I bequethe to you. The second peas whiche is peas of endlesse blysse he bequethed to such that kepe yf fyrst peas, whan he sayd. Joh. xiiii. Pacem mea do vobis. My peas endlesly I gyue to you. The fyrst is not now in this erthe to vertuous folke ful stable, namely for troubles and inquyetenesse, which many vertuous folke fele somtyme among. And no wonder, for all such peas is but the relief and almesse of heavenly peas, which is gyuen to the poore in spyryte

ryte spyttyng at þ gates of Jerusalem, abyding
there some peas set from our lordes table. The
almes that cometh fro a lordes table is not al-
ways able to be eaten. For somtyme among in
such almesse be founde bones bare from fleshe
and other fragmentes, which be not able for to
be eaten. So such peas that is graunted of our
lorde to cleane hertes here in erth is somtyme ful
barayne from rest & quyetnesse, as is a bone fro
fleshe. And yet all such maner inquietnesse co-
meth from our lordes table of heuen, for to pros-
ue a soule. ¶ No syster, blyssed be all such þ be
thus peasible, which bothe make peas betwix
the soule & body, and also kepe peas in herte.
For they be made our lordes chambrelayns, in
as moche as they make redy for hym in (in theyr
own hertes & soules) a resting place as Dauid
sayth. Ps. lxxv. In pace factus est locus eius.
His place (he sayeth) is made in peas, whan þ
euer therfore þ this lord of peas cometh & byrn-
geth w hym his worte peas. or gooth a waye &
withdraueth his peas, leauing the in trouble
as the semeth, chaunge neuer thy hert fro hym,
lest he passe for euer a way fro the. But peasible
byde in prayer his comyng agayn, and so thou
halt kepe rest of herte. Wylt þ kepe well peas?
than confoimeth þ wyl to goddes wyl, and so
halt thou kepe peas. For so sayd the aungels in
Chrys

Che. xii. fruytes

christes by 2th. Pax hominibus bone voluntatis. Peas they said be to al people of good Wyl. If thy Wyl withstonde our lordes Wyl, thou shalt fynde no rest, for he Wyl at the laste haue his Wyl done. Wyl thou, nyl thou, Wylt thou also kepe well thy peas, than withdraue thy hert fro all erthly loues, for þ shalt neuer haue peas, if þ set thy hert in sekynge of suche thynges. Sapnt Gregory sayeth. What is more laborious, than to set our hert soze on worldly thynges. And what is more restful then nothing for to despyze of worldly thynges, but only oure bare necessaries. Thou mayst also kepe this peace, yf thou kepe dilygenly thy .v. wyttes, for whan the gates were shet & the disciples with in, our lord sent in peas amounges them, & said Joh. xxi. Pax vobis. What is it els for to close thy gates, but to refrayne al thy .v. wyttes fro vylefull despyres whiche dyspuech away peace. Thus lister kepe peace within thy selfe & than shalt thou be a good maker of peace amounges othet, and yet Wyl they neuer hertly be reconcyled to suche that are them forgynesse, what be suche scorners of peas, and not louers of peas, for they be no veri louers of peas. but if they be as redy to seke peas of those that haue trespassed to them, as suche that haue trespassed to them, be glad to offre them peas. As David saith

eth

eth. 10. xxiii. Inquire pacem et persequere
eam. That is for to say. Seeke peas and sue to
haue it pacifely. There be also many which be
redy for to receyue peas of other that haue tres
passed to the, but not so redy for to offre it fyrst
to other to Whome they haue offended. It is
more glorious in the syght of god for to seeke pe
as before thou be called to peas, than when þ
art called. for it is more curtesy to gyue a gyfte
before it be asked, than to graunte it when it ys
asked. All suche that seeke noo peas, but refuse it
when it is offred, they vnderstande not þ peas
is the herytage of chrysten people. for þf they
vnderstode verily that peas were the heritage
of chrysten men. Whiche Chryst dyde bequethe
them in his testament they wolde neuer abyde
for to recouer theyr herytage tyl they were pra
yed therto, but they wolde sue thereafter with
all maner of haste for to haue it. Also all they be
called peasible that labour & do theyr besynesse
for to breake strife and debate among other. for
that was the offyce of our lord Jesu, whiche
laboured to his lyues ende, and shed his bloode
for chryste peas, And in token þ he laboured soze
for our peas, after his resurrectiõ he appered to
his dyscyples, and shewed them his handes &
his fete, and also his body all wounded, þ they
myght vnderstand therby what costes & expen
ces

CThe.xii.fruytes of

res he had done for to purchase peas for them.
as though he had sayd to them thus. Set not
lytel by peas, for it hath cost me my lyfe. Now
syster this is a deynce fruyte, for wneeth it may
be founde, it hath so many lettynge for to gro
we. ¶ Which ben they & letteth peas of hert:
Cruely syster wyathe/hatred/streffe/debate/
wozldly besynesse & out ward noyse. Therfore
yf thou wylt haue very peas in herte, beware
of all these. This fruyte syster hath.iiii.greate
vertues and sayre. One is, that all they þ haue
peas be made goddes chyl dren in erthe. as our
lorde sayth hymselfe. Beati pacifi qm fili dei
vocabuntur. Blyssed be they that be peassull,
for they shalbe called goddes chyl dren. His chyl
dren by folowynge his steppes. For the offyce of
our lorde was in erthe to make peas, and so do
all suche. The seconde vertue of peas is this / þ
it clenseth the eye of þ soule. for peas is of such
clennesse that it clenseth a soule so clerely that it
may se god, as the holy apostle sayeth. Heb.xii.
Videmus sequimini et sanctimoniam cum omni
b⁹, sine qua nemo videbit deū. That is. Shew
peas and holpnesse wth all folke. wout which
peas may no man se god. The thyrde vertue of
peas is that it maketh redy a place to our lorde.
There is no place so pleasaunt to our lorde, as
is the place of the herte whan it is in rest. Woo
Well

Well thy diligence for to loue Well this fructe,
 and pray our lord to take parte with the of his
 owne fructe of peas. And than shalt thou haue
 god at thy feast, as saynt Paule sayth. ii. co. xiii
 Pacem habete et dominus pacis erit vobiscum.
 Haue peas with you, and the lord of peas shall
 be with you. The fourth vertu of peas is that
 our lord giveth for our earthly peas here, peas
 everlasting without ende. For they that haue
 peas & kepe peas and loue peas here they may
 be sure of endlesse peas, as the prophete Esay
 sayth. Esa. xxxii. In pacis pulchritudine cōqui
 esces. In saynesse of peas all suche shall rest.
 Here thou shalt slepe in peas, and there thou
 shalt rest in peas, as Dauid sayth. Ps. lxxv. In
 pace in idipsum dormiam et requiescam. In pe
 as (he sayth) With my selfe I shall slepe & rest.
 That is. I shall so slepe here in rest and peas in
 my selfe, which peas & rest is in me by chasti
 tyte and unchangeable that I may at the last
 partake rest in blessed peas without ende. O
 how my (spite) I may be in keping of peas.
 For beas peas (where it is had) by purging the
 soule into great clevenesse & tranquillite. What
 is peas but tranquillite of soule, simplicitie of
 wille, the bonde of loue, and perfectioun of cha
 rite. Suche peas putteth away dysorde, res
 pecteth away the destroyed pipe, and lowereth
 S. l. mekes

meeknes it feareth god / it loueth god / it can not
hate / it teacheth to loue / it can not be proude. He
that hath suche peas keep it well. And he that
hath lost it bye him fast that he may wyne it as
gayne. ¶ Lo syster yf thou be thus peaceable
and in peas sue after such peas with cleynesse.
Thou mayst be meke and mylde, and simple in
herte, pure in thy wordes, innocēt in thy wyll,
according with god in thyn affeccion, that thou
may at last be with the blyssed that haue fruyt
eyon. & vse of this fruyt of peas without ende.

Group 4: Externalities and public goods

...הוא נשאל על ידי המארגן...
...הוא נשאל על ידי המארגן...

... is December 1, 1961.

11. *Chlorophyll content* was determined by the method of Arar and Cook (1987).

Of the fruit of papyrus.

အကျဉ်းချုပ်

Before the rupture of the holy communion

help (guys) is called patience. It's
frustrated, oughtn't you know, me.

...more for me than for her child.

chris hales of merrill lynch piper

my past sins of cupil. *Macpennis fuchsiana*

that it is deeply indebted to the friends of the cause.

little peas. Double happiness is brought forth by
charitable mechanism. For charity is mechanism for

be the father and mother of nations. In passage

OUT

1948-1949

suffre no maner heuynesse nor dysease, than he
 be not called pacient, but peacible. For pacien-
 ce is in suffering of all maner wronges, and not
 to be troubled with no maner pailous therof.
 Somethers be which be pacient for orde, and
 some for commuacion. Pacience of orde is whan
 the soule reuenge vs of our aduersaries, and
 may not, nor darre not, discharge more harme.
 This pacience is nothyng vertuous. + The
 other pacience which is called commuacion
 specially is whan onely for pacifying the soule
 the be pacient in aduersite, for to be prapled
 therfore here in erth, this pacience is also hye-
 ouis and nothyng vertuous. ¶ There is also an
 other larned pacience, of the which saynt Gre-
 gory speketh, that is whan the sapient pacience
 in wronges to p'entent the may be reuenged and
 cher type, whan the haucopportunitye slepeth.
 This pacience is also hye ouis and not vertu-
 ous. ¶ There be. ii. kynnes of vertuous paci-
 ce. The first is in suffering of. ii. wronges, wherof
 the first pacience is proued. The first is, not for to
 be impacient, for hurtyng of thy body. The se-
 cond, not to be impacient, for losynge of thyng
 thyng, or for straitnesse of temporall good-
 des. The third is, not for to be impacient for
 ouerlances of harmes done to thy kynne or one
 of thy frendes. The fourth is, not for to be im-
 paci-

The .xii. knyghtes of

pacience for liffing of the wooldhypp. The .v. is
not for to be impacient for any trouble of tranquy
lyte of soule. This last comeyneth all the other
ent. Which in hym, though it so be that some tyme
it may be understood particularly by it selfe as
our other. As Iohan gabuillure we be troubled
and impacient for the rayne, or suche other dy.
temperate weather, that letteth us from our bo
dyly dyspoyte, or exchely gladnesse. In all these
pacience is proued & knowen for payse. But
Iohan foruer we be troubled for default of right
wyssnesse, or for decay of y godly helth of other.
This trouble shold not be called impacience, but
zeale of ryght wyssnesse, and of vertue. but yf it
be out of measure & wyssnesse, than it is called
impacience. So than by this it seemeth that our
ry passion that is had to proue our pacience, ry
ther it is of suche thynges that we desyre & loue
and is denyed us and withdrauen from us, or
alles of suche thynges that we hate and be noy
ous to us, and yet be put to us, & also be threath
ned withall. In all suche thynges it is a necessity
ry vertue, namely for relygious persons to be
pacient. For ryght as for these .v. causes it is a
great vertue of pacience not for to be troubled,
ryght so for default of ryght wyssnesse not for to
be troubled, it is a vyce of slouth & obstynacy.
Eueryche of us for our self sholde be so for our
dei

which we have done, namely of right
 thyself and then is this patience called a bet-
 ter of patience. The shold also be sayp for our
 defaults that we do, and then is such patience
 called a favour of increase in virtue. The shold
 also be sayp for our synnes that we may do, and
 then is such patience called a strenght of dyde.
 Also the shold be sayp with patience for þe har-
 mes and losse of our euen chrysten, but increas-
 ably for the losse of theyr temporal goodes, &
 muche more for the losse of theyr spiritual good-
 es, & of such thynges as lyeth to theyr helth.
 To this last patient shold, be our sayng most
 bounde. for if they be patient in sufferynge of þe
 vicious spyrnges of theyr subiectes, not corre-
 ting the after theyr power as they shulde, they
 shall have no merde for such patience, but rather
 they shyn thereby the wyathe of god, as wher
 the hygh priest had, for because he wold not
 sharply chastise his chylde for theyr grev-
 fautes, with the whiche our lord was displea-
 sed, therfore he felte payne with the wyathe of
 god. Thus than patience is a ryght necessary
 fruyte, namely for religious persons. As
 syther, yf thou wylt be very religious þu must
 be patient and suffer easily all sorowes & op-
 pres- which patience must be strong þe temp-
 tation overcome it. It must also be steadfast that
 ney

neyther dyces in labours might it be collied.
 It must also be of a myghty hopyll, that thou be
 not affrayde to do the moost hard thynges that
 is commaunded to the, for the helthe of thy soule.
 It must also be a long abyding hopyll, that a
 long delay of mende by the not the hope of desyre.
 It must also be myghty, that thou be not chaunced
 & styged for no manner of hate of other for requy-
 ue euyll for euyll, but rather good for euyll. It
 must also be easy that thou canst or mayn alleu-
 the wronges be without hastynesse of herte, for
 ple & treatable. So to be patient thou shalt fynde
 great ease. Is it not a grente ease to lyeke thou
 to suffre all thyng easily: for aduersyte without
 pacyence hurtech in thye maner of lyf. One
 is that it tormenteth us outwardly. Another
 it maketh us telly or frowarde inwardly by in-
 pacyence. And the thyrd is, that such an unpacy-
 ent conseyence treateth the soule within. If
 thou be very pacyent thou shalt fynde a grente
 refreshyng to thy soule. For ryght as the body
 is fed with dyuerse feastes, so is the soule fed
 with precyous vertues, and namely with this
 vertue of pacyence it is made fat, as with one of
 the moost deuynt myrrours of our lordes dylige-
 nce. In such pacyence is great edyfication to other,
 for many taketh hede rather of that vertue in
 other than of any other vertue. Many we fynde
 chaft,

chaste, abstinent, poor, full of abstinence, help in
 prayers, and steadfast in the faith, but fellowes
 in maner nichely patient in reproches, detractions,
 and other belances. For in such thynges alone
 we wyll excise be, and defende be, lest other be
 schlaundred thereby, supposinge we be gyley yf
 we holde our peace. And yet more thes we do
 shewe our selfe more responsible in that we bringe
 ge our selfe by suche impaciency. It were more
 propie of commendacion worth to be p^r the
 booke folio in our lorde for to suffer such wronges
 patiently, than by outfluryng for to ouer-
 come other, as saynt Gregorie sayth. For to suf-
 fre to purgeth bothe our spires that we haue do-
 ne, and also it kepeth be tharely that we fall no
 more in them. It giveth be bothe grace of be-
 cue and goodly gyfes in this lyfe, & also a grete
 joye in heuen when we come thither, as our lorde
 he sayth by my selfe to all such as suffer for his lo-
 ue. Math. 11. Qui uult euultare me faciat
 uoluntatem patris mei. 3. Be ye full and glad
 (he sayth) for your name is great in heuen. And
 againe in alio folio in Chyphers passion, and
 next of hym. 1. Be com to hold by perynce
 yndest to our lorde such thynges as our lorde
 suffered for the greuous anguyshes & diseases,
 so to suffer our lorde in payng of tribulac-
 ion shoulde be the deliuer of all chrystian folke.

how it may be a great confusyon and shame to
all them þe nothyng hath suffered for hym, whā
our lord shall come at the day of dome & shewe
his woundes of his passyon, and greute lope to
all suche that for his loue haue suffered pacetyly
many greuous injuries, in as much as they be
sykened and colordred so & by his passyon. Pa-
ciece is also a great token of goodly sweetenelle.
For to them that our lord sendeth aduersites,
woolauf of his goodwille for to make them bere
some parte of his crosse. This is a great good-
wille of hye that he wyl make vs felowes of his
passyon, and parteners of his charge. This is
to them a great token of trust, that our lord trust-
eth them well and loveth them so, þe wyl be
upbe with them his charge. For yke as a man
bering a burden which he wold were not so,
haung many felowes going with him in his
journey, rather wyl praye suche one for to helpe
him to bere it þe wyl not lese it, but kepe it fast,
thā another that wyl lese it. So our byfles lo-
be which is with us all the tyme of our lyf in
our wayes that we make, being wery for the
great labour of his passyon, that he yet suffreth
in his spousale bodye, that is to saye in the
call bodye, wyl wether any wyl beare crosse
typonen hym to helpe to bere the burden of cry-
bulacyon that he yet suffreth in his members
of he

of holy chryſte. for the paſſion whiche he ſuf-
 fered when he was in erthe he diſtributed it to
 all his members of chryſten people. that ryght
 as he entred in to blyſſe by paynes & paſſions,
 ſo he wolde that all his members ſhould entre in
 to ioye by paynes and paſſions. Lete vs there-
 fore haue compaſſion of his paynes, and helpe
 to bere his croſſe of his paſſion in our ſelfe, and
 then ſhall we be pteyners of his ioye, And he þ
 hath moost compaſſion therof by very pacyence
 he ſhall be moost next to our ladye in ioye. Thre
 degrees I fynde of paciencce. ¶ The fyrſt degre
 is þ a man beſy hym to lerne to reſſeſſe by ba-
 tyle all maner ſpyrynges of wyath and impaci-
 ence, leſt it breake out by vniouſful wordes & de-
 des, but lete it be quenched as fyre in his owne
 ſmoke, for but yf it be reſtreyned it wyll encrea-
 ſe and growe and brenne all that cometh nygh.
 In. iiii. maner wyſe I fynde that fyre is quens-
 ched. One is by water, another is by ſtopping,
 the thyrde is by waſtynge, and the fourth is for
 ſaut of mater. In the ſame wyſe the fyre of im-
 pacyence muſt be quenched. fyrſt by ſtepyng
 of water, that is by wyſe counſell, for to be ad-
 uyiſed what we ſay. And thynk how moch pro-
 fyte is in paciencce, and how moche harme co-
 meth of impacyence. The ſecond is by ſtopping
 that is by keepynge and ſtoppyng of thy mouth

and

The .xlii. fruytes of

& thy handes, lest thy tongue in speking do breake out in to wordes of falsnesse, and thy handes in to dedes of fury and hastynesse. The thyrd is by wastynge, that is by tournynge maters of pryde and wyathe in to other maters. For as fyre is quenched by withdrauing of wood eche fro other, so maters of wyathe by withdrauing of the maters wisely in to other maters that may helpe to peas. The fourth is by defaute of maters, that is, yf all pryue rownynges be put away, than all occasyons of impacynce sholde cease. Zeup rownyng is a subtyll suggestyon whiche is the greatest cause of debate. yf there be no herers there shall no rowners be. The second degre of pacynce is, that a man by long vse of pacynce, & in refreynynge of impacynce hath so lerned y he is not afrayd nor troubled for ony aduersyte, but hym semeth y he is in a place of such great spykernesse & rest, where he seeth his aduersaries go besyde about hym for to dis ease hym, & yet he trusteth verily y they shal do hym no harme, for by cause he feleth soo greete sweetnesse in pacynce. As for the first, so longe is a man aferde of aduersyte, as longe as he loueth tēporall thynges, eyther in hys self or out of hym self, which he dreedeth to lose, or els hath sorow in y losse, as is in hurting or losynge of his own body, his worship, his goodes, his frendes, & his

o wne wyll. yf he loue not these thynges in oꝝ dy
natly, noꝝ haue no great delite in them, than he
hath no great soꝝow in the losse of them. What
harne may our aduersary do to vs: Wherefoꝝe
holde we be soꝝy: If he hate vs, his oꝝwn euyl
is inclosed in his oꝝwn hert, & it may not touch
vs, noꝝ do vs no harne. it is his oꝝwn payn alo
ne, be we in peas w in our self, & pray for him. If
fyꝛe inclosed in another manes bosome bꝛeaketh
him and not vs. If he say any woꝝde that shold
be agaynst vs, it is but a wynd that passeth by
& aye, it hurteth vs not. foꝝ lyke as þe woldest
not be soꝝy, but well apayd yf a darte were pꝛy
ked oꝝ thꝛowen to the and touched the not, but
raue in to the aye, so do of such cursed woꝝdes.
foꝝ it is but a barkyng and no bytyng. If he bac
bytte the in thy absence, yet be þe not troubled, he
hurteth hymself & not the. In that he sheweth
hymself an enuyous man and a detractour, and
maketh hymself oꝝyble to other, & not foꝝ to be
let by. Therefore be thou styl and hold thy peas,
and than our loꝝde and other shal defende the a
gaynst hym, and haue compassyon on the. And
yf thou begyn to strugle & stryue agaynst hym
by answeryng oꝝ defendyng thyselfe by some
maner of excusyng, than all they that fyꝛst had
coꝝpassion on the shal stand & beholde you bothe
as tꝛwo cockes fyghtyng, & let ryght nought by
you

The. xii. fruytes of

you bothe, but reprove you bothe for your envye
and impacience. yf thou drede suspicyon that
might fall to the by suche detraction, yet suffre
meekely and gyve place, and than shall thy pacy
ence put a way suspicyon out of other mennes
hertes, that they sholde not deme none envye of
the. yf thy hert be angurshed and brennt soze w
in thy self for rancour, yet labour pryncely with
out shewing of outwarde tokens, and put it as
way with easy suffraunce, considering þ great
pyte that foloweth therof. For ryght as a mā
haupng an impostume must suffre a lytel whyle
bothe brennyng and cuttyng in hope to have
sooner helthe of his seknesse. Ryght so must þ
fyght and stryve within thy selfe, in dystroyng
of suche brennyng & rancour. And so thou shalt
within short whyle fynde helth & rest. Suffre
backbiters as thou must do the bytyng of a fle.
In this degre of pacience (yf thou be well lerned
therin) thou shalt not be troubled with ad
versyte, but suffre and be still. ¶ The thyrd de
gre of pacience is to be ioyfull in trybulacyōs,
and glad when thou felest them, and desyre the
when thou lackest them. Ryght as a famous &
a worthy knyght wold be glad when he might
prove his knighthode with another knight as
he is. Such gladnesse had that worthy knyght
of god saynt Paul when he said thus. ii. Co. xii
¶ **¶**

Placebo mihi in infirmitatibus: in contumeliis: in necessitatibus: in angustis: in persecutionibus pro Christo. It lyketh me well (he sayth) & it is pleasaunt to me for to be in sickenesse, in reproues, in necessities, in anguyshes, & in persecutions for Chrystes loue. 2^o I rede also that our lord taught how that the chyldren of Israel wolde do sacryfice, when he sayd thus. Deut. xxxii. Inuolabunt victimas iusticie, & quasi iundationem maris lac sugēt. They shall souke the watteres of þe see as they wolde souke mypleke, (he sayth) and so they shal sacryfice to me þe sacryfice of rightwysnesse. What is this for to mine syster? Thou shalt vnderstande that þe see is ryght bytter, how may thā a man souke our mypleke of such bytternesse? I shal tel the. Thou soukest well mypleke out of the waues of the bytter see when thou art glad, as it were by þe sweete mypleke of goosly comforte of euery aduersyte, whiche encreaseth and haboundeth in þe bytter see of this wretched worlde, and than thou sacryfyst the sacryfice of rightwysnesse to our lord god. for as sayth saynt Gregory. 2^o It is more meede for to suffer paciently aduersytes than for to do all the good werkes that may be done without that. for yf thou sometime in desyre for to please god doost put to thyselfe by some maner of affliction & torment wilfully
in

in chastysing of it. or els tormentest thy self for
 goddes loue by compunction & mourning. Why
 than art thou not as well willing gladly for to
 suffre our ward occasions of patience profered
 by other. Good syster be as glad for to suffre he
 one as y other. For it is more meke for the to suf
 fre of another than of thy selfe. yf thou settest ly
 tell by thy self, why art thou not well apayd to
 be lytell set by of other. For right as very meke
 nesse is as ioyfull to be set lytell by of another,
 as he is of himself. so very patience suffreth as
 gladly aduersyte of other as he wolde of hiself.
 ¶ As syster he that is moost pacyent in wronges
 moost shall be set by in the kyngdome of hea
 uen. O syster, now is this vertue of pacyence a
 necessary vertue, whiche causeth a man to loue
 them that hurt hym, & not to hurt them agayn.
 And forgyueth them which do hym wronge, &
 not dooth wrong agayne. And spareth the that
 noyeth hym, and not noyeth agayne. Therefore
 patience is called by doctours the roote and the
 keper of all vertues. For our lord sayth. Luc.
 xxi. In paciencia vestra possidebitis animas
 vestras. In your pacyence (he sayeth) ye shall
 kepe in true possessyō your soules, that is in rest
 and peas. The fruct of such pacyence hath. iiii.
 sayre vertues. One is þ a pacyent soule is stron
 ger than þ myghtyest man that lyueth in erth.

for a pacient soule suffereth all euylles, & wron-
 ges moze myghtly, than the strongest man in
 all the myghtyest dedes þe euer he dyde, though
 he had wofie bothe to wnes and castels, as Sa-
 lomon sayth. Proverb. xvi. Melior est vir paci-
 ens uiro forti & qui dominatur animo suo expu-
 gnatoze bibium. Moze stronger and better in þe
 syght of god is a pacient soule in sufferynge of
 wroges, than the myghtyest man in erthe. for
 he that ouercometh & wytheth his owne wyll,
 is moze commendable than he that wytheth cas-
 tles and to wnes. We fynde many such great
 conquerours of to wnes, but fewe conquerours
 of thei wyllles. He that ouercometh hymselfe
 is stronger than any other. Suche wytheth not
 a to wne or a cyte in ouercomynge hymselfe, but
 þe kyngdome of heuen. Math. xi. Regnum ces-
 loꝝ uim patitur et uolenti rapiunt illud. The
 kyngdome of heuen must be wofie with suche
 a byolent strength. for all byolent ouercomers
 of the selfe bereue it. It is moze maystry to ouer-
 come al a regnō than for to ouercome thyn owne
 wyllfull soule. The second vertue of this fruyt
 of paciēce is, that it maketh a man ryght wyse.
 as Salomō sayth. puerb. xiiii. Qui paciēs est
 multa gubernat sapiēcia. He þe is pacient is gos-
 uerned w moche wysdome. (he sayth) In thre
 maner of wyse a wyse man is pacient. One is
 þe

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that suche one purchaceth hym full wylful by
his pacyēce as it were in maner without great
labour many great icowels of golde and syluer,
and of pꝛecyous stones, to make hym therwith
an endlesse crowne in the blyss of heuen. The
contrary dooth he that is unpacyent, as saynt
Bernarde sayth. 20. for he with his cruelte de
pꝛyueh his crowne from all suche pꝛecyous ie
wels. Another is that he is wylle in keppinge.
for though somwhat he leseth by fraylte, yet
he waxeth wylle afterwarde that he wyll kepe
the remeynant well and wylful, so that he wil
not lese all. The contrary dooth he that is ipa
cyent. for he lose his lande he wyll for angre soo
stryue therfore that he wyll lese also the kyng
dome of god. 21. Lo for a lytell crilly thyng he
casteth a way from hym for angre all his goode
ly goodes. The thyrde is that he amendeth such
thynges as he wyll do, as is whan he togeth
to good al the euyl þ he suffreth, as saynt Pau
le sayth. Ro. viii. Diligentibus deum omnia
cooperantur in bonum. To them that loue god
all thynges tourne to good. Good it fareth not to
them þ be unpacyent. for if they haue wrong
with theyr agre they put more to, and so make
it wors. The thyrde vertue of this fruyte of
pacyence is that it kepeth a man fro goosly de
nym, as our lorde sayth. Math. vii. Si moris
tes

ferz qd biberint nō eis nocēbit. Though a paci-
ent soule dꝛynke venym of dyſpytful and veny-
mous wordes, it ſhall do hym no harme, but it
is holſome to hym, & ꝑ maketh the vertue of pa-
ciēce. Saynt Gregory ſayth in his dialogues ꝑ
the vertue of patience is more worth than for
to do bodily myracles. ¶ The fourth vertue of
the fruyt of paciēce is, that it crownerh endles
a ſoule in heuen. ¶ Saynt Iherom ſayth,
What ſaynt in heuen is crowned without paci-
ence: ¶ And holy chꝛyſche from the begynnyng
vnto this tyme wanted neuer pſecucion no, ſuf-
fers of pſecucyōs. And therfore all patient ſou-
les of pſecucyōs haue for to ſe we for them our
lordes patent lettres, that the kyngdome of heu-
en is theꝝs. Whiche patent lettres begyn in
this wyſe. Math. v. Beati qui pſecutionem
patientur propter iuſticiam: qm̄ ipſorum eſt re-
gnum celorum. Blyſſed be all them (he ſayth)
that ſuffre pſecucion for right wyſeſſe, for the
kyngdome of heuen is theꝝs of ryght. ¶ No
wyſter what vertue may be founde in this neces-
ſary fruyt of paciēce that thus comendeth vs
to god, and kepeth vs frō al euyls: for it tēpeth
ye, it reſtrepneth the tongue, it gouerneth ꝑ ſou-
le, it kepeth peas, it breketh haſty ſpyryng, and
cōwagerh the vyolence therof. it quencheth ſtry-
fe and debate, it maketh vs meke in pꝛoſperite,

ſtorm

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stronge in aduersyte, mylde agaynst injuries & wronges, it ouercometh tēptacyons, it suffreth psecucyons, it wardeth myghtyly the grounde of our fayth, it increaseth worthily our hope, it gouerneth wylfely all our dedes, it dyrecteth vs sadly in Chrystes way, and confyrmeth vs surely that we may be gods chyldre. This vertue (syster) sholde be beloued with great ioye, & be cleped & embraced with all our myghtes. So to eate of this fruyte wth thy sisters vnto thy lyues ende, our lord Jesu graunt it, y^e all may in blyss receyue the crowne of pacyence which is endlesse. A M C R

The fyfth fruyte of the tree of goostly lpyng is suffraunce, Ca.

 The fyfth fruyte of the holy goost in all goostly lpyers is called suffraunce or long abydyng. This is a good fruyte & a hard, but it is pfectible, whiche lyeth in suffraunce & abydyng of our lord as Dauid sayth. ps. cxvi. *Expecta dñm & viriliter age.* If y^e aske our lord ouer thyng in thy prayer is longyng to thy helth, abyde our lord in myghty suffraunce, & than shal thy heart be cōforted. The causes there be why we shold abyde & suffice our lord tyll he wyl graunt vs that

þ we aske. One is, for a grete rewarde is prepa-
red to suche long abyding. And there is nothing
better to be abyden & tarped for, than our lord
in his meedes and rewarde. Another is, for he
decepueth neuer a suffering abyder fro his des-
pise, as Dauid sayth. Ps. lxxiii. *Uniuersi qui te*
expectant nō confundent. All they which abyde
in hely the lord (he sayth) þ shallest neuer no-
deceue. Thynke it not sayth saynt Augustin
þ our lord decepueth the, and iapeth with the
though þ haue not anone that thou woldest ha-
ue of hym. for though he defer it he wyll not be-
terly put it away fro the. Though þ be not here
be anone of the court of heuen sayth saynt Gre-
gory, thynke not þ they haue forgotten the. The
thyng is that he deferreth suche thynges whi-
che we despyse of hym for our profyte. for þ len-
ger that we despyse suche thynges, the more we
be tormented in make mournyng. And the more
that we be tormented in make mournyng, the
more we be purged and clensed. And than we
be able for to receyue suche thynges as we des-
pise of our lord. 2^o Thus sayth saynt Gregory.
Our lord in deferryng of despyres of choson sou-
les he tormenteth the, & in þ torment he pur-
geth the. ¶ The secōd cause why we shold aby-
de & suffer our lord is þ our despyse shold increase.
for the more that our lord deferreth þ we aske.

And

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And though it seme that our aspyng is not taken hede to, the more deper in y^e roote of our soule be our desyres fastned, though we can not feele it. For ryght as the seede of corne is hydd longe under erth by harde frost and come late vp, and at the last encreas in manyfolde cornes. So holy desyres with delaye groweth and encreaseth. And yf they faile by suche delay from encreas, trust ryght well that they were neuer holy desyres. Saynt Austyn sayth. Though our lord geue soteyme late that thou desyrest, yet his gyftes be neuerthelesse commendable. But therfore he dooth it, that it shold swerely be kept whiche is long desyred. That y^e is soone gyuen and graunted is set lytell by. Our lord therfore keepeth it safe to the, the which he wyl not anone graunt the. that thou mayst lerne thereby to desyre great thynges worthily. The thyrde cause is why we shold abyde and suffre our lord, although he graunt vs not that we aske hym is, that we sholde kepe wisely that he hath gyuen vs. And saynt Gregori sayth. A thing that is foude and hath be long desyred, is kept more warily. Therfore they that somtyme be chose soules seme y^e they desyres be not herd of god. there ryseth moche wymping of vertue in such paynent abydyng. ¶ Now is this a mercuriours dyspensacyon of pyte, that wher they wene

When they purpose of desire is adnullled, there
they arysse more rather in betru than they we-
re. And yet that same thyng whiche they haue
despyed with long abydyng, (though they ha-
ue it not anon as they wolde by suche longe de-
lay) they shall haue it more larger thā they cou-
de despye it. And so that whiche in yght by in-
portune despye be lptel, our lord by his mercy
full disposicion ordereth that it is made right
plenteous. Of this I fynde that Salomon spe-
keth in þ name of our lordes spouse thus. Cant
iii. *Quæsiui quem diligit anima mea, quæsiui
et non inueni.* I haue sought (she sayth) hym
þ my soule loueth, I sought hym and haue not
founde hym. Our lord bydeth hym in maner
whan he is sought, that he sholde feruently be
sought, before that he be founde. And a chosen
soule whiche is his spouse is delayed in her ses-
kyng of her despye, that by suche taryenge she
may be made þ more able to receyue manyfold
that she hath sought. Therfore sytter our holp
despyes by delays in suche meke suffryng and
longe abydyng be made more larger to vs than
we coude despye, and so they be increased to our
profyte. It is a swete conflict and a merptory-
ous batayle so for to mekely abyde our holp des-
pyes of our lord, for the which meke conflict
we shal hope for to haue a great rewarde of me-
de.

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be, by whiche labour and conflict increaseth a
crown of victori. Be not loth therfore for to lōge
abyde our lord in thy prayers or in thy spynes.
for though our lord heare the not anon, yet in
suche repulspō he draweth the to hym full lo-
uingly, albeit thou canst not espy it. He fareth as
a wise leche. A leche though a sicke man which
is infected with a sore and contagious dyscase
cry vpon hym neuer so moch for to cease of hys
cuttyng, he wyll cease neuer the more vnto the
tyme he be hole. So fareth our lord with vs,
whan we pray hym of any thyng þ we wolde
haue our self, he denyeth vs, why, for paradue
ture he aspyeth in vs som default that is repro-
uable the whiche we cannot espy our self, and
that he cutteth a way, for vnto the tyme that it
be cut away with the p̄ien of som tribulacion,
he wyll not graunt vs that we aske, so that he
wyll haue vs all hole wout suche greuous seke-
nesse, before that he graūt þ we desyre. Other
causes ther be why we be not herd anon of our
lord in our prayers. One is, for our synes whi-
che be not yet fully forsaken in wyll as I haue
reherced. Another is, for because we pray not
and aske not in our prayers feruently & deuout-
ly that we desyre. Of this the prophet sayeth
thus. *Isa. xxi.* *Quaeritis et exaudiam vos cū*
quesieritis me in toto corde vō. ye shall praye
sayeth

(sayeth our lord) and I shall here you, namely
whan you seke me in all your hert, and not els
The thyrde is for because we perseuer not & con-
tynue in our prayers tyll we haue that we de-
syre. Of this our lord sayeth thus. Luc. xi. Si
perseueraueris pulsans propter improbitatem
surget & dabit. If thou contynue in prayers be-
sely knockyng, at the last he sayeth I must ne-
des graunt thyne askyng for thy great impo-
tunite that thou makest to me. ¶ The fourth
why we be not herd anone is, for because we
pray doubtefng and without any great trust. Of
the which y holy apostle saynt James sayth.
Jacob. i. Si quis vestrum hesitat non estimet
quod aliquid accipiat. He that doubteth in his
prayers, let none suche suppose that he shall
haue his askyng. Therfore we sholde not tem-
pre oure lord to our wylls, for to wyte why-
ther he wyll graunte vs that we demaunde or
not. But we sholde tempre our soules vnto his
wyll afore we do praye that whyther he wyll
graunt vs or not. His wyll be fulfilled and not
ours. ¶ The fyfth why we be not herde is, for
it is not dyscretely, and wysely asked that we
pray for, but hurtfull to vs. As the chyldren of
sebedee, whiche asked nothyng for theyr helth
and therfore it was not graunted vnto them.
20 The blyssed apostle saynt James sayeth.

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Jaco. iiii. **P**etitis et non accipitis eo qd male
petatis. Ye aske & ye shall not haue that ye aske
for as moche as ye aske not well. In suche as
kynges sister though thou wepe and sobbe for
to haue thyn askynge, as is for to aske to be sap
re/semly, worldly wyse, and suche other, our
lorde wyl not here the, for it is not for thy helth
The. vi. cause why we be not herd in our pray
ers anon, is that whan we haue our desire, we
shold kepe yt wyself, that so longe and with so
great hardnesse hath be despyed. ¶ Lo here
mayst thou set two great profytes in longe aby
dyng. One is that wanton pride shold be repref
sed in that that we be humbled and made meke
in our carpeg, and another that the gift which
our lorde gyueth vs better than we can despye
shold be made moche of, and not to be set lytel by.
The seventh cause why we be not herd anon
in our prayers of our lorde, is because our lorde
wyl delay and defer our desyre and petition vnto
to a more conuenient tyme, for our profyte, than
if we had it anon. So Moyses whan he despye
ted y ioye of god to be shewed vnto hym, he had
not anon his desyre, but it was delayed that he
se it after ward. The eyght cause why we be
not anon herd in our prayers of our lorde is, for
because our lorde shold be sought helpe of other
to pray for vs, and helpe vs in our prayer, for
gadi

paradventure that we aske is a hard thing, or
 els it is done for to put away our pryde & foule
 presumpcyon that we shold haue yf we thought
 that our lord dyd so moch for vs without help
 of other. So prayed that holy kyng Ezechie to
 the holy prophete say for to pray for him and
 all his people. So prayed also that deuout kyng
 Josias to a holy woman y was a propheteesse,
 for to pray for hyr. So also prayed saynt Paul.
 Ro. xv. Obsecro vos vt adiuuetis me in orob⁹
 vtis vt liberet ab infidelibus qui sunt in iudea.
 I pray you (he sayd) helpe me in your prayers
 that I may be deliuered from the vnfaithfull
 people that ben in Iury. & Thus syt in all
 our nedes we shold resie to the remedy of pray
 ers, not onely for our selfe but by help of other,
 trustynge moze to the prayers of other than to
 our owne. The. ix. cause is why we haue not
 that we aske in our prayers of our lord. For y
 aduenture that we aske is not so profytable for
 vs as some other thig that were moze nedefull
 for vs which we aske not, which was wel pro
 ued by saynt Paul that asked one thyng of our
 lord, and he had another. He asked for to be de
 liuered from the stynge of his fleshe, for he
 thought it was foule & not maydenly for to suf
 fre suche foule temptacyon, and yet was he not
 deliuered therof. But our lord gaue hym ano
 ther

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ther better than that which was moze profitable to him and that was strength of vertue and grace of withstanding. ii. Cor. xii. **Q**uirt^o i infirmitate pficitur. For vertue is made parfit in withstanding of suche temptation of infirmite. So than it is moze profitable for vs for to haue exercise of trybulacions, than for to be in rest and quietnesse of prosperite, though we oft desyre moze the one than the other, 2^o Also syther by this thou mayst knowe whiche thynges they be that let vs to be herde of god in our prayers. Therfore yf thou wylt be herde in thy prayers of god, fyrst be cleane fro synne as moche as it is in thy power. Be feruent and besy in prayer. Haue great trust in prayer. Be meke, & seke help of other. Kepe yf graces that our lord geueth the, and thanke him for them. And aske nothing of hym but suche thing that he knoweth is best & moost speedefull for the. 2^o Now wyl I tell the of the great vertue of this blyssed fruyte of long abydyng. ¶ Foure vertues I fynde of this fruyt. One is, that it kepeth al other goodnes. For in one houre long & perseuerant abydyng, dooth as moche as other vertues haue done. xxx. yerres, or many yerres afoze. Why trovest thou? Truly for yf that perseuerance in abydyng kepe not well in that is gadzed afoze, all our labour in vertue were lost. What profi-
te

te were it for vs all our lyfe for to wyfne vertues
es and lose them at last. Salomon sayth. Eccl.
ii. **U**e hijs qui piderint sustentiam. **¶** Wo
be to them (he sayth) that haue lost all theyr su
stenance. What is the sustenance of the soule
but vertues whiche be gathred in to the barne
of the conscience, there the soule to be fed with
them, vnto the tyme that it be departed from þ
body. Therfore þf suche vertues of long tyme
gathred be lost for default of perseuerance, soþ
may that soule be that so lacketh her sustenau
ce for default of her houswife perseuerance or
longe abydyng. **¶** The second vertue of this
fruyt is, that it maketh a soule true to god. For
onely all perseuerant soules in long abydyng
forsake neuer our lord in theyr trybulacions,
but euer be true to hym. And therfore they also
ne worthily shall here that swete worde whe
re our lord sayth thus to all perseuerant sou
les. Luc. xii. **V**os estis qui permanistis me
cū in tribulationibus meis: et ideo ego dispono
vobis sicut disposuit mihi pater meus regnum
vt edatis et bibatis super mensam meam. **¶**
¶ So sayth our blessed lord Jesu chryst to al
perseuerant soules, ye be those that haue par
ticipated contynued with me in my trybulacions
& in my temptacions, and therfore I dyspose for
you as my father hath ordeyned for me a kings
dome

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come there to eate & drynke at my table With
out ende. This meat and this drynke on our loz
des table syster is nothynge els but ioy and fruy
cyon and ble of endlesse blyss for the sorowes þ
we suffre here. ¶ The thyrde vertu of this fruy
te is, that though all vertues deserue hygh re
warde of god. This vertue of pseuerance and
longe abydyng receyueth the felyng and veray
possessyon for them all, for there shall no vertue
receyue the blyss of heuen without þ pseueran
ce or longe abydyng take possessyos afore them
all. All they reke to heuen, but one hath þ mede,
and that is pseuerance. Why is that crowest þ
syster: Truly for pseuerance in long abyding
is the moost specyal doughter þ our lorde hath.
Of al vertues she alone is the very heire of he
uen. ¶ The fourthe vertue of this fruyte is
that it increaseth our crowne in blyss, as Sa
lomon sayth. Ecc. ii. Coniungere deo et susti
nent crescat in nouissimo vita tua. Be coupled
and knyt to god (he sayeth) by vertue, & pseuer
contynually, and longe abyde therein, that thy re
warde in lyfe everlasting may increas at last.
¶ Thus syster to be fed of this fruyt of pseue
rance or of longe abyding in vertue. It kepeth al
goodnes. It maketh a soule faythfull and true
to god. It receyueth possessyon of heuen blyss,
and increaseth our mede therein. Kepe well ther
fore

fore this vertuous fruyt, so that it may last all
the yere without rotting, that is all thy lyfe ty
me without grudgyng and repentynge that you
may come where that vertue shalbe herbourred
without ende. **A B C D**

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**T**he. vi. fruyt of the tre of goostly lyuers  
is goodnesse. Ca. **vi.**

**O**f Goodnesse.



**T**he syxt fruyt of þ hole goost  
in all goostly lyuers is called  
Goodnes. What is this fruit  
of goodnesse (sister) but swe  
tenesse of soule, as doctours  
sayth Whā a soule reioyseth  
in good lyuing. What is swe  
ter than good lyuing. Tru  
ly nothyng, What is more bytter than byctious  
lyupng. Certaynly nothyng. **¶** Now is this  
than swete fruyt of good lyupnge ryght precy  
ous, and not onely a swete fruyte, but also it is  
called swetenesse it selfe. For it maketh vs swete  
in our thoughtes, swete in our worde, & swete  
in our dedes, bothe to god and man. And it is so  
swete

## **C**The. xii. fruytes

Wete that it turneth to a clene soule all the byt-  
ter trybulacions and aduersytes of the see of  
this worlde in to Wetenesse. Saynt Bernard  
sayth. ¶ What thyng is it that this Wetenes  
of good lyuynge may not tempre, the which ma-  
keth dethe Wete. ¶ What asperyte and sharpe-  
nesse is there which may withstand this We-  
tenesse. Truly none. For all maner of sharpnes  
is turned in to the Wetenes of good lyuynge in  
a good soule. Thou art Wete in good lyuynge  
yf thou hate this worlde, and set onely thy  
medytacions in god and in his goodnes. Thou  
art Wete in good lyuynge yf thou auoyde and fle  
from synne of malysce, and louest our lord that is  
bothe benygne and meke. And yf thou hast ofte  
in thy minde chaste thoughtes and holy. Thou  
arte also Wete in good lyuynge whan thou thin-  
kest often tymes of the moost dredfull daye of  
iugement, the which thought dooth clense the  
from all foule thoughtes, and kepeth the fre to  
god from all maner of bayne besynneses. Thou  
art also Wete in good lyuynge whan thou doost  
thy dyligence and indur for to washe away  
the woundes of thy soule with the rpuer of tea-  
res. Blyssed be all suche good Wete soules the  
whiche ben made of our lordes grace as a clo-  
de for to rayne and bedew water of teares, by  
the which they may quenche and put out the  
heat



heat of vyces. Thou arte also swete in good ly-  
uynge yf thou walke ever in the way of our lordes  
commaundementes, and do dyligently holy  
workes, & do kepe thy soule cleane from all vy-  
ces. Thou art in swetenesse of good lyuynge, yf  
thou every day by holy obseruaunce of thy reli-  
gion increasest in goodnesse, hauing a sure and  
perfyte trust in god that thou shalt se hym at y-  
last in his glorious kyngdome and ioye. Thou  
arte swete in good lyuynge, yf thou kepe thy tou-  
gue, and be right well ware that thou speke no  
wordes of dyscorde or malpce. Thou art swete  
in good lyuynge yf thou be poore in worldly sub-  
staunce and meke in spyrite. Thou art swete in  
good lyuynge yf thou be mylde in hert. Thou art  
swete in good lyuynge, yf thou be full of pyte &  
of mercy. Thou arte swete in good lyuynge yf  
thou hogre and thirst more vertu than eyther  
meat or drynke. Thou art swete in good lyuynge  
yf thou be cleane in hert and peaceable. Thou art  
swete in good lyuynge, yf thou be pacient, and  
suffre for gods loue all maner of aduersytes, pe-  
secuciōs and wronges. Thou art swete in good  
lyuynge yf thou oftentymes haue mynde of thy  
last ende, that thou mayst be founde than redy  
without drede of synne or of ony wyched grudge  
of thy conscience. Thou arte swete in good ly-  
uynge yf thou plant in thy soule holy plantes of  
holy

## **C**The. xii. fruytes of

holy vertues and the lyfe of fathers. Thou art also Sweete in good lyuyng, yf thou so moyst and water thy plantes with teares, that they may growe and increas and byyng forth to god acceptable fruyt. Thou art Sweete in good lyuyng yf thou bryeue so in the fyre of charyete that þ thou consumest, thereby all foule thoughtes in thy soule. Thou arte Sweete in good lyuyng yf thou be made so good on erthe that thou byyng forth þ thou dost fold fruyt, which longeth to maydenhode and byrgnyte. Thou art Sweete in good lyuyng whan thou so west euer good sede in the felde of thy herte, and castest awaye therfro all erthely thynges for to haue þ. Thou arte Sweete in good lyuyng yf thou kepe vertuously thy scyence. Thou art Sweete also generally in good lyuyng yf thou kepe vertue and leaue byers. And thike it not harde to lerne vertue, for it begynneth in euery deuout soule with Sweetnesse, the myddle is myxt with labour, and it endeth with rest. The begynning is Sweete as mylke, the myddle is soure as the crab, and the end is dulcet as honny. **G** Loue Well syster the begynnyng of good lyuyng, dyde not the myddle, but suffre & pray and our lord wyll make a good endyng. In thy begynnyng thou shalt fynde lytell temptaciōs, in the myddes thou shalt fyght with temptaciōn, and in thy endyng thou shalt haue a crowne of



of victorie, leaue not of though thou be vexed in  
 such temptation, but holde forth batayle, for þe  
 reward of the mede syttyth on hygh and behol  
 deth the batayle for to reward the if thou haue  
 the victorie. It is no wondre though thou catch  
 or take som spot of fylth in feyghtyng agaynst  
 syne, for syne is foule, and the more thou hast  
 knowlege of god and of vertues, the more besp  
 is the fende to impugne and let the by impssio  
 & puttig of vicious thoughtes in to thy mynd,  
 and for to let the of such knowlege of god and of  
 good lyuynge. That was well knowen by the  
 chyldren of Israel, for the more that Moyses  
 tolde them and taught them of the wyll of god,  
 the more sorow they suffered of the Egyptians.  
 Before a man be turned fro vices to god, vices  
 be in peas with him as it semeth, and a sleape.  
 And whan he begyneth to loue vertue, and put  
 out vices, than vices begin to feyght with him  
 sharply, and where as they fyrst flateryd him,  
 afterward for his turnyng from them they be  
 his enemyes. ¶ What conflict there is be  
 twene a seruaunt of god and syne, and namely  
 of the mynde of olde synes, which tormenteth  
 sore a true turned soule. Some there be þ after  
 theyr turnyng & conuersacion to god, fele many  
 styrnges of syne, and namely of fleshy synes  
 wenyng therby that they fele suche styrng for  
 theyr

## The. xii. fruytes of

theyr dampnacion for asmoche as they can not  
berply knowe in suche conflict whether they co  
sent or not, because they fele somtyme delectaci  
on, but it abydeh not, and yet they wene ether  
wise, let them not dreade of spye dampnable in  
suche batayle, though delectacion somtyme ap  
pere. It is right nedefull that suche a new tour  
ned soule and fapthfull from spye haue an enes  
my for to withstonde, so they consent not to hym,  
for to put a way sluggishnes. Wylt thou wyt  
whan þ consentest to thyn enemy? Truly whan  
thou withstondest hym not, but suffrest him to  
do his wyll with the, and syttest still as a slug  
gard and lystich not to defend the for drede that  
he shold ouercom the (do not so, for holy scriptu  
re sayth. Job. 7. Militia ē vita hoīs sup terrā.  
That is, knyghthod is a manes lyfe in erth, sy  
ghte we must nedes, knowe we therfore right  
well yfster thou art neuer the fouler in suche fes  
lyng, but rather the clener, for þ feare that thou  
hast of falling to spye. Before that a man is tur  
ned from vice to vertue and good lyuyng the cō  
pany of spies go afore hym, & after that a man  
is turned to god berply, than þ company of tem  
ptacyons foloweth hym, and cometh behynde,  
that is, synnes whiche go afore vs in our con  
uersion be about to let vs that we shold not tur  
ne to god. Temptacyons that folowe vs whan  
we



We be tounred be about to let vs that we sholde  
not frely se god. The noyse bothe of the one and  
of the other letteth oftentymes by theyr many  
folde wyles our purpose and intent of good ly-  
uynge. ¶ Suche temptacyons is ryght profy-  
table to gods seruantes. for it kepeth them fro  
dulnesse and nelygence, that they be not slug-  
gyshe in theyr goostly batayle. All good folke  
en as moche as they desyre nothynge of þe world  
therfore oftentymes in theyr hertes they be as-  
sayled with tēptacions and noyses of þe world,  
but yet they labour to throw out of theyr hertes  
all suche inordynat styrynge of desyres with  
the hand of holy lyuynge, so that they wyll in no  
wyse suffre longe to abyde within them suche  
wanton thoughtes. ¶ These be in the syght of  
god wete a good in lyuynge. for they onely de-  
syre the heuynly countree, and not this worldly  
countree. And therfore all suche be in great rest  
and ease of hert. Is it not a great rest of hert to  
west thou syster to put out from the pryuyte of  
our hert all noyses of erthly desyres. and by an  
holy intent for to asspyre vpyward to the loue of  
endlesse rest. ¶ I trowe yes. for suche noyses of  
erthly besynesse, Dauid the holy prophete des-  
pyred to be departed and taken from, whan he  
sayd thus. Psal. xvi. *U nam petti a domino  
hanc requiram inhabitatem in domo domini.*

One

## The .xii. fruytes of

One thyng (he sayd) I haue asked of god,  
and that shall I besply seke, for to dwell in his  
hous of endlesse blyss. ¶ Lo syster how swete  
a soule this prophete was, which sought besp  
ly in this lyfe rest and contemplacyon from all  
outward thinges, that he myght haue at þ last  
therfore but one thyng, that is endlesse blyss.  
This is that wyldernesse which the same pro  
phet despyed whan he sayd. Ps. liii. Ecce clon  
gam fugiens & mansi in solitudines. Lo (sayth  
he) I haue fled far away that I dwell in wyl  
dernesse. Thou fleest far away sister yf thou es  
chue and vopde from all maner noyses of erthly  
thynges, and rennest to the wyldernesse of cons  
templacyon in god. Thou dwellest also in wyl  
dernesse whan thou dwellest far in thyn intent  
from all worldlynesse. ¶ Lo syster all this is  
called good lpyng & swetnesse of soule. A swete  
ter lyfe to god also knowe I none than to syng  
in hert to Jesu songes of loue, songes of praysing  
and to felt in thy soule þ swete fernour of loue.  
What is sweter than Jesu? Truly nothyng.  
yf thou can thus loke inward to Jesu tha felest  
thou swetnesse in good lpyng, whan thou bre  
kest out somtyme in swetnesse of louely teares  
w a swete mournyng for desyre of Jesu than þ  
art in swetnesse of good lpyng. Suche swete  
teares do goo afore and lede the daunce of loue.  
Thus



Thus thā begyn in such swete teares gladly to  
ioye in good lypng, & thou shalt fele great rest.  
Kepe an holy intent to god & a redynesse of wyl,  
and a feruent desyre, and a true turnyng to god  
by contynuall myndyng and thynkyng of him,  
and thou shalt neuer syne dedly. And though þ  
syne by fraylte or by ygnorance venially, and  
ne such swete feruour conceived in god shal sty  
re the to very penaunce, for it wyl not suffre the  
to lye long in syne. yea, though thou feltest ther  
in delectacion. yet al is consumed in the feruour  
of good lypng, so it be not oppressed with such  
negligence that thou weneest such lyght synnes  
is no syne, as god it forbidd þ thou sholdest thynk  
so. Els it is consumed w such feruour though it  
come not to thy mynde whan thou arte confes  
sed. yf it come to thy mynde than shewe it, and  
contynue in suche desyre of swetenesse & of good  
lypng. Lo what good lypng is, what rest &  
what swetenesse of soule cometh therof. Now  
shall I tell þ vertue of this swete fruct of good  
lypng. ¶ Fourte vertues I fynd of this swete  
fruct. 2<sup>d</sup> I say that it healeth the corrupcion  
of our body, as Salomon sayth. Proverb. x. viii  
*Dulcedo anime sanitas ossu.* Swetenesse of  
soule is helth of bones (he sayth) that such swete  
ness of soule in contynuyng of good lypnge  
causeth the body to be wout corrupcion of syne.

The

## **C**The. xii. fruytes of

the body is lykened to a bone, for it is barayne from vertue as is a bare bone from fleshe, but yf it be holy and conforcted by swetenesse & good lyuyng of the soule, which kepeth the barayne body from sylle. **C**The second vertue is, that it saueth a man in the fyre of trybulacion, so þ the least hear of his good thoughtes and purpose shall not perpe in therin. This was well fyguured by the. iiii. chylidren which were cast in to þ fyre by Danyels dayes, where I rede thus, that the fyre touched them in no wyse, nor dyd them any harme. In so moche that þ least hear of theyr heades were not brenned. Why was this trowest thou: Trulpy for theyr swetenesse of good lyuyng made þ ouen as the wynd that bloweth with the dewe of grace, which quen- cheth the fyre of trybulacion. **C**The thyrde ver- tue is, that it maketh suche a swete soule meke- ly to receyue blames and correction of religyon. & This is well fyguured by that swete Marya which was put in our lordes arke. With þ whi- che Marya also among other thinges was put specially Moyses rod. By this rod spster thou shalt vnderstand correction and blame of thy so- uerayne for thy defautes. And by this Marya which is swete thou shalt vnderstand swetnes of good lyuyng, that causeth the rod of correcti- on to be borne paciently. When thou sufferest is  
grub



grudgyngly, thou hast not yet this Manna of  
 swete lypynge. Kepe well in the arke of god that  
 is in thy herte whiche is called gods hutche, or  
 gods arke of swetenesse. and than shalt thou fynd  
 great swetnesse in correccio of relygion, whiche  
 rubbeth away so thy synes that thou shalt at  
 the laste appere afore thy spouse Jesu without  
 oni spot. ¶ The forth vertue is, that it maketh  
 the to speke swetly and gentilly of vertu, for to  
 multiply many swete soules to god as Salo-  
 mon sayeth. Pro. xvi. Qui dulcis est eloquio  
 maiora reperiet. He that is swete in spekyng  
 (he sayth) shall wyne many soules to god, and  
 at the last for his wyynyng shall receyue great  
 rewardes. So a precher and a souerayn in ex-  
 horting of theyr subiectes shold swetely shewe  
 theyr exhortacon. And so shold they multiply  
 þ frendes of god, as Salomon sayth in another  
 place. Eccl. vi. Verbum dulce multiplicat ami-  
 cos. ¶ A swete exhortacon or prechyng (he  
 sayth) multiplyeth the frendes of god. Thus  
 to eate (syker) of this swete fruyt of good lypynge  
 that thou may therby growe to heuenward, &  
 also multiply many louers our lord graunt the.

## **T**he.xii. fruytes of

**T**he seuenth fruyt of the tre of goostly  
lyuers is Benygnyte. Ca. vii.

### **O**f Benygnyte.



**D**he seuenth fruyt of the holy goost in  
goostly lyuers is called Benygnyte,  
or gentylnesse of hert. This is a gen  
tyll fruyt, for it maketh a soule com  
municable, & not straunge by solpen  
nesse. The more comunicable that thou art in  
vertue, the more gentyl thou art in the syght of  
god. Be not straunge therfore to comen o; to hes  
te of vertue. there shewe gentylnesse and beny  
gnyte of spyrte. All bodily gentylnesse (be we  
neuer so nobly borne) is but thraldome in com  
paryson of goostly gentylnesse and benygnyte.  
The hygher that thou art in good lyfynge, the  
more benygne & gentyl thou sholdest be in ver  
tuous comunicacyon. **E**xample we haue of  
the softe and the mone, and of all the heuently bo  
dys whiche appere to man here in erth, how  
gentyl and comunicable they be of the; lyght.  
Therefore syster the more heuently thou art, the  
more gentyl thou sholdest be. & Many there be  
which ben gyuen to pfection and they be ryght  
straunge and soleyn in comunicacyon of vertue.  
Do not thou so, but shewe gentylnesse and lare  
ges



genesse of herte to all. So to be benygne in herte  
 wyll make the affable, compassyble, treatable,  
 easy to be bowd to counsell, communycable in  
 goodnesse, glad, mynde, and ioyfull, true, fela-  
 ly, dyspyng none, denyng none, kynde, wells  
 wylling, and gracpous to all. Therfore whan  
 thou shalt be we benygnyte of hert in speking  
 speke easily, & alwere mekely wout bitternesse  
 of sharpe rebuking or scourging. For me so thy  
 wordes to other that what soeuer is said to the  
 of other thou be not greued with them. & speke  
 so of them that be absent, as though they were  
 present and myght here it. for it is a great vyce  
 to a religious persone to say any thyng in absē-  
 ce that he wold be ashamed to speke in presēce.  
 In all thy comunycacion here no bachytynge,  
 but eyther take thy leue and go thy waye, or  
 els if thou mayst cease such mater. It is no pro-  
 fyte to the for to here suche thynges, but for to  
 make the greued agaynst hym of whome it is  
 sayd, or upon hym or her that sayth it. Therfor  
 in all suche comunycacion fynde by some  
 other maner mater of edyfication for to speke of  
 that myght bothe edifye the and hym, or els ta-  
 ke thy leue and go thy way. In all thy benygne  
 comunycacion beware also of hearyng of rydy-  
 ges, for they buyet thy hert and put it out of  
 rest, and dystract thy mynde, and dystroy deuot-  
 ion

The. xii. fruytes of

cyon, and waſſeth the tyne without proſp̄te,  
nor ſpeke not al that þ knowell, though they be  
good thynges. Be not as a beſſell that lacketh  
his coueryng, or his lpd, or is not ſtopped, that  
as ſoone as it is bowed downe it poureth out al  
that is therein, and is made open for to receyue  
all maner fylth and duſt. But open the beſſel of  
thy hert diſcretly, and cloſe it agayn whan ty-  
me is. Be neuer in ſuch company gladly where  
is no cōmunicacion of god or edification of ſou-  
le. Cry not whan thou ſpeaketh. be not to haſty  
in thy ſpeeche for to ſhewe out all that is cloſed  
w̄in. And beware alſo in all thy cōmunicacyon  
that ryght as thou ſholdeſt be lothe to here bac-  
byters, ſoo neuer tell hym or her that is ſo ſpo-  
ken of, what thou haſt herd of another leſt they  
be grieved agaynſt hym. but yf thou coudeſt tur-  
ne it into ſuch kynd that it be the leſſe ſuſp̄ci-  
ous for thy wordes. For peraduenture it myght  
ſo be that he that ſayd it ment not ſo as it is ta-  
ken. Or els yf it were euyl ſayd and ſuſpecti-  
ouſy, yet thou canſt not tell how ſone peraduentu-  
re he or ſhe repented them of that ſaying, purpo-  
ſyng hym cuer after to beware of ſuch ſpeking.  
yf it be ſo that ſuch thynges be ſayd of another  
that thou heareſt, which were nedefull that he  
were admoniſhed and warned of, thā ſay it ſo  
and in ſuche wiſe that the teller be not accuſed,  
and



and that the persone of Whome that is sayd of  
be in Wyll to amend them of such thynges. For  
to that intent lightly it was sayd to the in great  
simplicitie, not in waye of detractyon. In all  
thy comunicacyon also beware of boasting of  
ony good dedes that thou hast doone, make nei-  
ther other to perceyue by thy wordes ony thing  
of commendacion or prayse in the. For though  
thou neuer spake therof, yett shall there ony  
thyng be in the commendable, but it shall be kno-  
wen to the worship of god, though thou hyde  
it, and speke it neuer. For yf thou hyde it and  
speake not therof, our lord and they shall be plea-  
sed with the, yf thou speake it and shewe it, fol-  
ke wyll deride and scoone the, and set nought by  
the. So that all they which were fyrst edified  
by the shall after ward scoone the, and set lytell  
by the. In all thy comunicacyon also beware  
of ydle speche, exchue at all tymes. And though  
they be not rebened among great synners, yett  
continual custome of them causeth great syn-  
ners. For oftentimes yf we gladly open our ton-  
gue largely to speke ydle wordes or we be wa-  
re we fall into noyous wordes, wherof spryn-  
geth sotime troubles, dissolucions or other greuo-  
sities of the conscience. In all thy commu-  
nicacyon also beware of moche speakyng lest thou fall  
by such long dilaunce into lesynges or othes.

Of

**T**he .xij. fruytes of

Of dyshonest wordes. I hope thou wylt beware wel ynough, for that is very poyson to many dens. In all thy cōmunicacion also be rather a hearer than a speaker, Here meekly and patiently good thinges which be sayd of other. Dispute not agaynst it as some do y heryng good thinges anone lest they shold be taken or counted lewd & ynconnyng begyn to dispute therof, that other shold know they can some skyl therof. All these like not they: edification in suche cōmunicacion, but they: ostentacion and boasting, y they shold be known connyng. And therfore many good cōmunicacions be left among relygyous personys bycause of such proud disputacions. In all thy cōmunicacion also be not in nothing contentious and full of stryving wordes, but rather soone gyue it by. for yf it be good and true that the other hath sayd, thou shouldest not saye there agaynst. And if it be not good nor true y is sayd, thou shouldest rather amend hym patiently by turnyng away, and by meke shewing of y trouthe than by sharp informyng. In all thy cōmunicacion also what thou shalt speake, speake with a meke voyce, with a glad chere, with quyetnesse of spyrite, & than what soever thou speakest of good it shalbe more profitable & more of auctorite than it shold be other wyse. Be neuer bold for to speake afoze thyne eldres, but shewe me:



meeste. And I pften rather to here other speake  
than for to speake thy self. for it longeth to olde  
folke for to teach, and to yong for to here & lern.  
In all thy comunycacion also beware of moche  
laughynge. I mene not that thou shouldest not  
laugh, but I wold that thy laughynge be not to  
moch, but ryght selde and soft, without great  
noyse. And in all thy comunycacyon be glad for  
to speake of god and of good edyfication. for all  
suche speche intpceeth the hert to vertue and the  
soule to deuocyon. There is no membre of þe bo-  
dy that is so nedeful to be kept as is the tōgue.  
for in the tongue we may offend in many ma-  
ners, in spekyng fals thynges wytyngly, true  
thynges trecherously, sharp thynges hastily,  
fouler thynges vnclenly, good thynges bestyngly,  
and pfectable thynges vnwysely. **¶** And now  
syster hold by the speche of the tongue our lord  
may be offended and pleased. Therfore I fynd  
that the holy goost appered rather in lyknesse  
of tōgues than in any other membre of manes  
body. for a tōgue is the moost profytable parte  
of man yf it be well ruled. But why appered þe  
holy goost in spyr tōgues? Truly for by cause  
he wold that our tōgues were euer speakynge  
of god and of goodly thynges in brennyng loue.  
So speake syster that thou mayst let all thy sy-  
ners alyze in loue. Haue suche a new tōgue as  
our

## **C**The. xii. fruytes of

our lordes dysciples had that þ may speke benyg-  
nely and graciously, that in thy speche may be  
bethe hony and mylke. that is, that it be swete  
and benigne in speakyng, haue also such a new  
tongue, that it maye be feruent and brennyng in  
charite, and medcinable by confortyng, than is  
thy tongue made the peñe of the holy goost, for  
therby he writeth in the hertes of good people  
holy wordes, holy dedes, & holy vertues, but a-  
monges all thynges be neuer so redy for to spe-  
ke but that thou haue euer a loue to scilence, for  
taciturnite & scilence is the vertue of mekenesse  
and token of sadnesse, noyssh of vertue & ke-  
per of soules. As Salomon sayeth. Prouer. xxi  
Qui custodit os suū et linguam suam, custodit  
ab angustijs animam suā. He that kepeth his  
mouthe & his tongue (he sayth) kepeth his sou-  
le from angursh, that is, deliuereth his soule  
from angursh of endlesse payne. He that loueth  
moche stylnesse, his tongue must nedes be kept  
from euyl speakyng, from all folysh and bayne  
speakyng. foure saye vertues I fynde of this  
fruyt of benygne speakyng, and of gentyl comu-  
nycacyn of thynges by the mouthe. **C**The  
fyrst vertue is, that suche gentyl comuny-  
cacyn maketh vs to be loued, and it is so expedient  
that it maketh of enemyes frendes, for good comu-  
nycacyn byngeth them into frendshipp a-  
gain



gapne that were enemyes afore, as Salomon  
sayth. Ecclesiastic. vi. Verbum dulce multipli-  
cat amicos et mitigat inimicos. 2<sup>o</sup> A gentyll &  
a swete vertuous comunycacyon multiplyeth  
frendes (he sayeth) and wagheth enemyes.

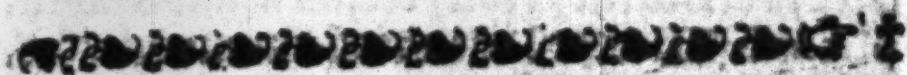
**T**he second vertu is that it maketh our mou-  
thes our lordes oratory, wherein he is prayed &  
prayed by suche vertuous comunycacion. For  
lyker wyse as the chyrch which is ordeyned to  
praise god in, to pray to god, and to preache. so  
a mouth is ordeined to praise god, to please god  
and to teache vertues by good comunycacion.  
Thus a manies mouth is made our lordes ora-  
tory, and therfore it shold be of great cleynesse  
and holynesse, and without all unclennesse. 2<sup>o</sup>

**T**he thyrde vertu is, that it maketh our mou-  
thes our lordes fertour or his arke, wherein be  
put holy relikes. For yf clothes or any other  
thyng which touch holy relikes be hold for re-  
likes, why than the good wordes which come  
out of a vertuous mouth shold not be hold for re-  
likes? 2<sup>o</sup> That good wordes be as relikes it  
is well proued by goostly myracles whiche be  
all day done by such good wordes. For goostly  
blynd be made to se by such comfortable wordes,  
& for to know theyr cōscyēce, as Dauid sayth.  
ps. cxviii. Preceptū dñi lucidū illuminās oculos.

**T**he holy wordes of our lord shewd out by  
a de

## **C**The.iii. fruytes

a deuout mouth, which is bryght and shynnyng  
maketh goostly blynd to se. Also goostly dead be  
areysed to lyfe, as our lord sayth. Jo. b. Ve-  
nit hora et nunc est quando mortui audient vocē  
filii dei, et q̄ audierint uiuent. ¶ An hour shall  
come (he sayth) and that is now in these dayes  
whan goostly dead shall here the voyce of gods  
chylde, that is good cōmynycacyon of gods chyl-  
dren. And they þ̄ here such cōmynycacyon shall  
be reysed from theyꝝ goostly dethe and lyue ver-  
tuously. ¶ The fourth vertu is that it maketh  
our mouthes gods cup or his chalyce, wherē is  
put and layde his blyssed body. And therfore it  
must nedes be holy & clene. for right as it were  
great syne to thow we in a chalyce fylde wherē  
shold be put þ̄ holy body of our lord. So it does  
retyght great syne for to defoule the mouth by  
foule spekyng or ydle spekyng, where it shold  
euer bryng forth holy wordes, and wordes of  
blyssed cōmynycacyon. ¶ To syffer thus thou  
mayst knowe how wete this fruyt of gentyll  
cōmynycacyon is medled with sad science. Of  
þ̄ which fruyt Iesu fulfyll the, that thou may  
speke wysely, soberly, sadly, and vertuously a-  
mong thy systers.    A    M    C    R





**T**he. viii. fruyt of the tree of goostly  
lyuers is myldnesse. Ca. viii.

**O**f myldnesse.

**T**he. viii. fruyt of y<sup>e</sup> holy goost in goostly  
lyuers is called myldnesse. Of y<sup>e</sup>  
whiche fruyt our lord sayth thus.  
Math. v. Beati mites quoniam ipsi  
possidebunt terram. 20 Blyssed be  
all they that be mylde in hert, for they shall haue  
ue for theyr heritage the land of lyfe, that is the  
blyssed land of heuen. This is also syster a pre-  
cious fruyt and a delicate, for it groweth out  
of our lordes hert, which must be fetched there  
as he sayth hymselfe. Math. xi. Discite a me  
quia mitis su et humilis corde. Xerne of me (he  
sayeth) for I am both meke and mylde in hert  
Thus it semeth wel that it is a delicate fruyt.  
For all such mylde hertes shold se that same lan-  
de that it groweth in. And there may none fele  
the vertu of that fruyt, but such that be mylde.  
yf thou wylt be very mylde, kepe not in mynde  
but forgete what is sayd agaynst the for to ma-  
ke the wyrothe. And that thou mayst neuer do,  
but yf y<sup>e</sup> arme the afore by quyetnesse of herte,  
that what soeuer is sayd to the for to styre the,  
thou wylt not be vnmilde, and than it shal not

## The. xlii. fruytes of

greue the. For lyke as a man that shoulde make batayle and fyght with another, fyrst he assayeth his armure, and so proueth how he could defend hym by his target in auoyding of strokes, lest he be wounded. So must thou do. Thynke euery houre (thou wotest not how soone) thou shalt be assayed by some sharp wordes, which paduerture shold make the vnnyply in herte but thou were ware afore. I saye not impacient, though it be almost lyke. For impacience is called suche a thyng that wyl suffre and not loue. But myldnesse is that, that wyl bothe suffre & loue, & also do good in dede for euyl, as our lord sayth, Luc. vi. Benefacete hijs qui oderunt vos. Do ye good to them that hate you (he sayth). Comylidnesse of herte also longeth wamefastnesse. As whan thou art assayed, or supposeth to be assayed, than thynke of thy vertuous state of relygio, that y hurt not that nor cause other to sclaundre, that in the thynkynge that in thyne entre of relygyon thou offeredest the to all maner of myldnesse, with loue of vertu. And the breake cometh of suche vnnypidnesse of herte. It putteth away deuocyon, and it troubleth y conscience, Wylt thou well kepe thyn herte in myldnesse: than absteyn thy selfe from cōtencion and stryuing. Strype neuer in no matter but it be agaynst vyces in thy self. And if thou haue  
char



charge of other, than so tempere thy stryving & thy hert lese not therby this myldnesse, how so ever it is take of other. This teacheth vs saynt Paul sayeng. ii. Ti. ii. *Servum dei non oportet ligitare, sed mansuetum esse ad omnes.* It besmeth not (he sayth) gods servaunt for to be a stryuer, but for to be mylde vnto all folke. For ryght as yf thou felt within the an inordynate heate by the which thy body is dystempered & mayst not serue god, I trowe thou woldest after the counsell of a physicien refreine thy selfe from such thinges that shold make the more hote, lest thou sholdest be more scke. Moche more than thou art bound to kepe thy soule from dystemperaunce of heates wherby thou myghtest be the more brunylde in hert. There be two thynges that make a soule mylde. One is, that thou speke neuer boystously. Another is that thou be no threater. It is not ynough for the not for to speke boystously, but also þ thou be no threater. The one teacheth the to hurt no body by word. And þ other teacheth the to haue an easy hert of forgyuenesse, without rebuking or threatenyng. The fyrst longeth to trowth of good luyng, the other to mercy and cōpassyon. These be the two wayes of our lorde, of the which spebeth the prophet thus. *Is. xlii. Omnia via dñi et misericordia et veritas.* All the wayes of our lorde  
 de

## **C**The .xij. fruytes of

de for to come to blyſſe by, be trouthe and mercy.  
20 Theſe wayes be taught of our lord to all  
mylde folke, as Dauid ſayth. **Pla. xlii.** Do  
cebit mites vias ſuas. 20 He ſhall teach (he ſay  
peth) all mylde hertes his wayes of true lyuig  
without ſtoborne ſpekynge and threathynge.  
A herte that is ſouple and mylde may lyghtly  
be applyed to receyue the impreſſion of our lordes  
ſwete and meke doctryne. Therfore ſyſter  
yf thou wilt haue a mylde hert, fyrſt applye he  
to here holy doctryne/holy exhortacion/holy in  
formacyon and iſtruction, bothe of thy ſoucray  
nes in religion and alſo of other. For to all ſuch  
that be glad to here our lordes holy doctryne, he  
ſayth hymſelf that he was ſent. **Eſa. lxi.** Ad  
annunciandum manſuetis miſit me. 20 I am  
ſent he ſayth, in to erthe for to teach and infor  
me mylde hertes. That is by ſuch that haue au  
ctoꝝpte for to teach and inform in my name.  
What ſhold they teach all myld folke? Nothig  
els but as I ſayd before by the auctoꝝpte of the  
prophete þ wayes of god. What be theſe wayes?  
Merely trouthe and mercy. Trouthe for to aſke  
& requyre forgyuenelle mekely of them that þ  
haſt doone wronge to. Mercy for to forgyue all  
thoſe that haue done the wrong. and neyther of  
them to ſpeake boꝝtoully oꝝ threathyngly. By  
theſe wayes thou muſt come to that lande that  
our



our lord hath bequeathed to all mylde in hert,  
which is the lande of blyſſe. All mylde folke be  
peaſably incloſed here in this life in the poſſeſſi  
on and hauyng of our mylde lord Jeſu. & ther  
foze by ryght they muſt nedes be had & poſſeſ  
ſed of our lord at laſt in endleſſe blyſſe. There  
ſhall none be verily had of our lord, but ſuche  
as be had of hym verily in this lyfe. All brumyl  
de folke which be not had and poſſeſſed of god  
withyn themſelf, but ben from themſelf, & had  
and poſſeſſed of pryde and wyathe muſt nedes be  
excluded from that worthy poſſeſſion of blyſſe,  
which our lord hath ordeyned for al myld, but  
yf they turne and amend them. ¶ Syſter yf þ  
wylt come to this vertue of myldenelle þ muſt  
be ful of pryte, which maketh a hert ſwete, by þ  
which ſwetenelle a hert is made louyng vnto  
all creatures for god. In the which ſwetenelle  
as a Bee ſuch a hert goth about in his thought  
and gadereth of every maner of creature ſome  
maner of hony. Of ſome it gadzeth ſwete hony  
of obedyence, whan it ſeeth how mekely ſome  
do obey. Of ſome it gadzeth pacyence, of ſome  
deuocion, of ſome diſcrete abyſtynence, and of ſome  
chaſtite & clenelle. It beholdeth not theyr  
defautes, but theyr good dedes. And that þ it  
loueth that it prayſeth, and than it ſeketh ſwe  
tenelle of deuocyon, of the which the herte is re  
plete

## The. xii. fruytes of

plete and made mylde. **N**ow is suche a mylde  
 herte swete bothe in the syght of god and man.  
 For all that it speaketh is of sweetness of loue,  
 of peas, of bryte, of chastyte, & of charyte. Su-  
 che a soule is euer occuppyed in vertu, eyther in  
 deuout wepyng & waylyng, or in holy redyng  
 or heryng of vertue, or els holy medytacyon of  
 our lordes passion, resting here in his precious  
 woundes, wherein she fyndeth full sure rest in all  
 her labours, full sure abyding in all her nedes,  
 felynge no maner dysleases of her bodyly infyr-  
 mytees, bycause she feleth the blissed woundes  
 of her lord. Rather chusing euer after to suffre  
 wrong than for to do wrong. ¶ **H**ow mo-  
 che ioye hath a mylde soule than? She that is  
 thus mylde is neuer heuyed with yre, nor with  
 enuy, nor with couetyse. Suche one wyl not lo-  
 ke to be taken & couered mylde, but euer it hath  
 hope to be ytell set by. There be some that be ab-  
 iect in theyr owne syght, but they wold not that  
 they were so taken. All suche be not yet mylde.  
 There be some also that be abiect in theyr owne  
 syght, but they can not suffre of other for to be  
 set ytell by. Also suche be not yet mylde in hert.  
**G**ood sister as thou art abiect and vyle in thyne  
 owne syght, so desyre that all other shoulde per-  
 ceue the same of the, and than thou mayst ha-  
 ue that swete vertue of myldnesse. foure saye  
vers



vertues I fynde that cometh of this fruyte. &  
One is, that it kepeth a soule without hur-  
tyng. for all brumylde hertes be oftentimes bro-  
ken by impacence. And therfore it is that our  
lorde byddeth vs by Salomon for to kepe our  
soules in myldenesse, where he sayth thus. Ec-  
clesiastic. i. Fili in mansuetudine serua ani-  
ma tua. Sone (he sayth) kepe thy soule in myl-  
denesse. Another vertue is, that it wynneth  
loue & grace bothe of god and man. It maketh  
our lorde to loue vs tenderly. for in that we be-  
re the prynt of his owne hert, in as moche as he  
is mylde. It maketh vs to be loued of man, as  
Salomon sayth. Eccl. iii. Fili in mansuetudi-  
ne opera tua pscice & super gloriam hominum de-  
ligeris. Sone (he sayth) make all thy wer-  
kes and dedes parfyt in myldenesse, and thou  
shalt be loued aboue all erthly ioyes. Thus we  
rede that Moyses was moost mildest of al men  
whyle he lyued in erth, and therfore he was lo-  
ued of god and man. & Myldenesse is lykened  
in holy wyrt to an Adamant stone, which is of  
suche kynd that it draweth to hym hard thyng-  
es. So all mylde hertes drawe vnto them all  
other for to be meke and mylde. A flynt is lys-  
kened in holy wyrt to pacence, which sholde  
be harde as the flynt, neuer to be ouercome by  
fye and impacence. Of these two stones I fynd  
by

## **C**The. xii. fruytes

by the prophete thus. Eze. iii. **U**t adamantem et silecem dedi faciem tuam. 2<sup>d</sup> I haue gyuen a token in thy face that thou shalt drawe to the by myldenesse other, as **p** Adamant dooth. And also I haue gyuen another token in thy face **p** thou shalt be harde as the flynt in suffraunce.

**C**The thy 2<sup>d</sup> vertue is, that it amendeth **p** soule. It maketh suche a mylde soule to se clerely her owne defautes, as though she looked in a myrrour. Of this myrrour sayeth Dauid thus. Ps. lxxix. **Q**uoniam super benit mansuetudo & corripie mur. 2<sup>d</sup> Lo (he sayth) when **p** myrrour of myldenesse is she wed to our soule, anone we se our defautes and amended by. **C**The fourth vertue is, that it gyueth to vs euerlasting helth, without which there is none helthe. Of this maner of helthe speketh also the same prophete thus. Ps. lxxv. **Q**uoniam exurgeret in iudicio deus ut salu nos faceret omnes mansuetos terre. 2<sup>d</sup> When our lord shall syt in iugement where all bodies and soules toggyder shall appere afore hym in **p** dome, than amonge all other specpally he wyll glozify all mylde soules which haue in this lyf se bozne **p** impression of his hert by myldnesse. 2<sup>d</sup> Thus syfter our lord that is soo mylde in hert gyue the such specyal grace that thou may euer be meke and mylde, and soo to eate of this swete fruyt with thy systers, that ye all at last may



may receyue the lande of blyſſe, which is ordey  
ned for all ſuche



**T**he .ix. fruyt of the tree of goostly ly  
uers is fayth, Ca ix.

**O**f fayth.



**D**e .ix. fruyte of þe holy goost  
in goostly lyuers, is called  
faythe, whiche is a ryght  
fayre fruyt. In the whiche  
fruyte our lord is hyghly  
pleased. & what is al our ly  
uyng wout fayth, as saynt  
Paul sayth. Heb. xi. Sine  
fide impossibile est placere deo. Without fayth  
(he sayth) it is impossible to please god. fayth is  
the lyfe of a ryght wyse soule. Ro. i. Iustus ex  
fide uiuit. To that it semeth, and sothe it is  
that fayth without good werkes is dead, Tha  
as for the artycles of thy beleue I wyll not in  
this treatyse wyte nothing to the, for I wote  
well thou beleuest well ynough, But of þe wer  
kes of beleue that is of true lyuyng it is my pur  
pose for to declare, that thy lyuyng may accord

## **The .xij. fruytes of**

to thy saythe, for of true lpyuynge our lord is  
hyghly pleased, as Salomon sayeth, Ecc. i,  
Beneplacitum est dño fides et mansuetudo,  
True saythfull lpyuynge and mylonesse of herte  
pleaseth our lord ryght moche. This fruyt is  
the more precious that it is seldom had, as the  
same wyse man sayth. Ps. 119. Multi miseri  
cordes vocantur virum autem fidelem quis in  
ueniet. 2. Many ben called mercyable folke &  
pytous, but few we find true in lpyuynge. The  
begynnyng of good lpyuynge is for to drewe god,  
Whiche drewe causeth a soule not for to leue be-  
done the good dedes that shold be done, as Sa-  
lomon sayth. Ecc. vii Qui timet deũ uirtutem  
eligit. 3. He that dredeth god is in nothyng ne-  
cylgent. But for bycause many there be þat gladly  
do good, and yet they leaue not certayn euyl  
dedes which they haue vsed of custome. Ther-  
fore all suche good dedes is nothyng acceptable  
in the syght of god, that is so myxt or mingled  
and defouled wth euyl dedes, as Salomon sayth.  
Ecc. ix Qui in uno offenderit multa bona perdet.  
4. He that offenderth (he sayth) in one byce, ma-  
ny vertues he destroyeth. A lytel gobbet of soure  
dough, soureth all a batche of bread. A lytell  
galle maketh bytter a great quantyte of hony.  
Euery clene soule which desyret to lpyue vertu-  
ously begynneth fyrst with drewe and endeth wth  
chast



charp te, and so by suche louely dzedde it hath no  
Wyll to spñe. But such one þ̄ yet dooth good for  
feare and dzedde of payn, and not for dzedde of god  
he leueth not euyl fully in as moche as he wold  
spñe yf he durst for feare of payne. ¶ Lo syster  
yf thou Wylt lyue Well, fyrst ground thyn intet  
of loue in dzedde, and than begyn to do Well, Oft  
tymes many there be that forsake the Ways of  
euyl lyuyng and take an habyte of holy lyuyng,  
Which as soone as they haue an entre of vertue  
anone they forgete what they haue ben, & Wyl  
not washe away theyr olde synnes by waylig  
and penaunce doyng, but rather be glad for to be  
comēded & praysed for theyr takyng of pfeccion  
despyng to be made moze of, and the better to  
be set by than other of moze longer tyme in pfe  
ction, Which therfore be woys in þ̄ sight of god,  
vnder þ̄ habyte of holynesse than euer they we  
re befoze vnder a seculer habyte. All suche haue  
holy wordes but lytel of holy lyuyng. They can  
Wel teache other, but they noysse not that tea  
chyng with holy example. And so as moch as  
in them is those that they edyfy in wordes by  
theyr lyuyng dystroy them. All simulacyon sp  
ster auoyd away from the. Shewe in worde e  
uer and in dede as thou sholdest religiously. Be  
gyn and make an ende with contynuaunce. Ma  
ny begyn and make none ende, but maroꝝ lose þ̄  
mes

## The .xli. fruytes of

merite of they good begynnynge With a bad en-  
dynge. Therfore lyue as thou dydest begyn. Be  
every houre as thou wast the fyrst daye. A ke-  
how meke, how lowly, how charitable, & how  
druout, and how sad thou wast the first day, so  
be every day. Lete thy fyrst day be thy myddel  
days, and thy last day. for thou hast taken vpo  
the in thy nentre of religion for to go in þ wayes  
of the lord. In the begynnyng the wayes seemed  
pauenture ryght streyt and harde, but w good  
bse and contynuaunce, & with good wyll it wyll  
waxe large, easy, & pleasaunt. There is nothynge  
hard to a good wyll, for the poynt of good lyuynge  
which is our lordes poynt is full easy to them þ  
haue ones begon for to bere it. Of one thyng I  
wold that all newe begynnynge were wel ware  
þ whan they be toyned from euyl to good, they  
waxe not proude for vertue þ they haue found,  
but be goostly glad, & thanke our lord lest they  
fall moch wors by vayne gloze than they fell as  
foze by other byces or they knew vertu. In eue-  
ry begynnynge of vertue old customes of old con-  
uersacyon putteth them oft in ptease. To let þ  
intent of vertue that vneth they may be ouerco-  
me. Therfore pseraunce must soze labour for to  
brynge vertue in bse. As many sprynges as the  
soule hath to vertue, so many paces we gooth to  
vertue, & profyteth therein. Many there be that  
the



the more they increas in aeye the more they decrease in vertue. Alas chosen soules do not so, for  
þ more they increas in aeye þ more they growe  
inwarde in aeye of vertue. Therefore syster yf þ  
wylt not wax wery of newe begon vertues, it  
is full needfull for the to thynke euery daye as  
long as thou lyuest that thou art but a begynner  
and not yet waxen olde in vertue, and soo shalt  
thou neuer be wery of vertue. All vertuous fol  
ke the more higher they be to ward god in woꝝ  
thynesse of vertue, the more subtylly they espy  
in themself that they be unwoꝝthy and unkind  
seruauntes to god. Why is that trowest thou?  
Truely for the more nere they be to the lyght, þ  
more better and clerer they se themself & fynde  
synnes which haue long ben hyd within them  
and so the more that they do knowe themself,  
the more indygnacyon they haue of wycked &  
bad woꝝkes doone afore. Who so wyl increas  
in vertuous lyuyng he may not consider what  
euyls other do, but what good he shold do.  
¶ Thus syster suffre grace to growe in the  
thy bodyly aeye. For the more older thou art in  
grace, þ more partys is thy good lyuyng. Euer  
myse lyke thy self in thy selfe, yf thou wylt co  
me to that þ þ hast not yet. For there that þ hast  
pleased thy self in thy self, there stode vertu styl  
and it increased not, but decreased. yf thou wylt  
that

## **C**The. xii. fruytes

that vertu increase adde therto mo vertues and  
walke forth ryght. Stand neuer styll, turne ne  
uer backward agayne, go not out of the way,  
thou standest styll whan thou profiteest not, thou  
goest backward whan thou turnest agayne to  
that that thou hast forsaken, and thou goest out  
of the way whan thou fallest from the fyrst in-  
tent and purpose of relygion. Good syster there-  
fore reue fast from vertue to vertue, that at the  
last thou may se that contre where al vertuous  
people be, thy frendes, for there is a blissed com-  
pany which abyde the and desire thy pzeence.  
for though they be sure of theyre owne endles  
helth, yet they be full bely for thy helth, therfo-  
re as I sayd stand not styll, but be euer reuyn-  
g. for eyther thou must ascend or descend. If thou  
stand styll thou must nedes fall. There is none  
so parfyt that whan they haue woone the hpest  
poynt of perfeccion as it may be had in this lyf  
yet they shall seme somwhat least vntowched  
of the fyrst degre of pfeccion. And why is that?  
Truely for they hold sele in themself by mekes-  
nesse as if they had no perfeccion at al, & thynk  
that vnteth they haue towdched the least point of  
perfeccion. It is a great perfeccion, knowlege  
of impfeccio. Therefore syster þ more þ knowest  
thyne impfection, the ppyter þ art in þ syght of  
god. And the moze þ felest the diseases & sorowes  
of



of other, the more is thy pfection. The condyciō  
of all gyfte folke is in euery good werke for to  
seke the praylyng of our lord the auctour or be  
gyner of all good werkes y in all other pryuate  
praylynges they may haue no ioy. Euery gyfte  
soule as soone as she hath ouercome a byce, and  
ne she armeth her agaynst y releue & woundes  
which is least of byces, lest they enfeester & sty-  
ke. Also yf y wyle be gyfte in good lyuing be ne-  
uer vnpatient of y impfection of other. For if y  
can not suffre the ipfection of another y she wyl  
well y thou art not part pte. Also euery part pte  
soule in true lyuing hath euer ynough of tem-  
porall goodes whan it hath ynough scarly. It  
despyeth no gyftes. Scarlyte of lyuelode it suf-  
fereth wout grudgyng. It styrueth neuer for no  
nede. It can hongre & not grudge. It can be po-  
re & haue no nede. He is pooze in vertue & not in  
possession of tēporall goodes y can not suffre pe-  
nury. He is riche in soule y hath nought, & despy-  
eth nought, for to haue of tēporall goodes. He y  
is gyfte despyeth nothyng. for that y is needful  
for y body it receyuethe, yf he may easly haue  
it. And yf it may not be had, it is easly suffred.  
Euery gyfte soule is mighty & strong in suffraun-  
ce of scarlyte. ¶ Of this pfection I fynd fewe  
& namely in relygion. I fynd many in relygion  
y begyn feruently & goostly, but they end fleshy.

Alas

## The. xii. fruytes of

Mas. Therfore syfter yf þe wyle contynue as þe  
 hast begon, be true to god in thy thought, in thy  
 promys, in thy werke, & in thy dedes. Be euer  
 feruent in spyrite, and be well ware that thou  
 trust not to thyne owne merytes, for soo shalt þe  
 lose grace. An holy desyre helpeth moche vnto  
 a soule to good dedes. Where that euer a soule is  
 bely in good werkes, & glad in seruour of good  
 luyng, in such one is very fayth of true luyng.  
 This fruyt of true faythfull luyng hath. iiii.  
 vertues. ¶ Syfter one is that it maketh a soule  
 truly to be commended. as Salomon sayth.  
 Proverb. xxviii. ¶ Uir fidelis multum laudabi-  
 tur. 2. A true luyng soule (he sayth) shall mo-  
 che be comended. This comendacyon is not one-  
 ly of a man, but also of god, and of all his sayn-  
 tes. For it is great lyknyng to sayntes for to knowe  
 the good luyers in erthe. The second is that it  
 maketh a soule hyghly to be enhauced and pro-  
 moted to goostly degnyte. And therfore it was  
 that our lord sayth. Math. xxiii. Quis putas  
 est fidelis seruus et prudens quem constituit do-  
 minus super familiam suam. 2. Whiche thou  
 dost thou is he whome our lord shold enhaun-  
 ce and promote aboue all his meyny. As who  
 sayth, none but suche one that is bothe true and  
 wyle. True in good luyng, and wyle in gouer-  
 naunce. No though it so be that two thynges be  
 reher



reherſed in this auctoryte, yet ſapthfulneſſe of  
true lypynge is put afore. The thyrde is that it  
maketh a ſoule vertuouſly ſo beloved as wel of  
god as man, as Salomon ſayth. Eccleſi. xxxiii.  
*Si eſt tibi ſeruus fidelis ſic tibi quaſi amicus:*  
*quaſi fratrem ſic tracta eum.* 2. If thou fynd  
a true ſervant, cheriſhe him as thou woldeſt  
thy frende, and as thy brother treat hym. To  
ſpker by this thou maſt know that in y<sup>e</sup> ſyght  
of god, a true lypur is cheriſhed as a frende, &  
in y<sup>e</sup> ſyght of man as a brother. The fourth ver-  
tue is, that it maketh a ſoule to receyve y<sup>e</sup> crowne  
of endleſſe mede, as our lord ſayth to every  
true lypur thus. Math. xxv. *Super pauca fuiſti*  
*ſi fidelis, ſupra multa te conſtituam.* Upon few  
thynges (he ſayth) thou haſt be founde true in  
this lyfe, and therefore I ſhallo dayne for the  
croune of endleſſe mede and rewarde, ſo to be  
for above many thynges. Now is this fruyt  
of good true ſapthfull lypynge a ſapre fruyt. 2.  
Good liſter eat ſpecially of this fruit, for with-  
out this fruit is there no fruit ſauere. It is ſo ſa-  
uerly a fruit that it ſmellet and ſauoreth in to  
the blyſſe of heuen, where all true ſapthful ſou-  
les through eatynge of that fruyt whyles they  
lpyued in this lyfe be now harboured wout ende.  
Amonge whom I hope to ſe the Amen. 2.

**¶ The xij. fruytes of**

**¶ The .x. fruit of the tree of goodly  
lyuers is maner of good lyupng.**

**Capitula. Decimo.**

**¶ Of good Lyupng.**

**¶** The .x. frupt of the holy goost in euery  
goodly lyuer is called maner of good  
lyupng, which is also a ful pzeious  
frupt. This maner of good lyupnge  
standeth in a reasonable conuersacy-  
on, as when thou gouernest manerly after reas-  
son all thy wordes and all thy dedes, so that all  
thy lyupng may sauoure sweetly to all folke as  
saynt Paul sayth. Phi. iiii. Modestia vestra na-  
ta sit omnibus hominibus. Solpue (he sayth)  
that your vertuous conuersacion may be know-  
en to all men, who so foloweth the hastines and  
beastyness of his owne wyll, and is not gouer-  
ned by modestnes or softnes, or manerly conuer-  
sacion, is lykened rather to a beastly man, than  
to a reasonable man. Of this maner of lyupnge  
our lord Iesus gaue vs example, for he himself  
disposed all thynges in measure and in easy ma-  
ner, that we shold manerly and easily without  
hastynes be gouerned. This is syster one of the  
vertues wherein all cholen soules be arayed, as  
the apostell sayth. Col. iii. Induite vos sicut es-  
lecti



lecti dei sancti et dilecti viscera mie benignitatis  
 humilitatem, et modestiam. 20. Araye pou (he  
 sayth) as gods chosen and welbeloued chyldren  
 with mercy, benygnyte, mekenesse, and manerly  
 softnesse of good conuersacion. It is also one  
 of those ornaments wherin bysshops ben aras  
 yed, as the same apostle sayth. Tit. i. Oportet  
 episcopum esse irreprehensibilem, non p[er]cussore  
 sed modestum. 21. A bysshop he sayth must be  
 in all his lyuynge b[ir]eprouable, no lmyter, but  
 modest and soft in all good conuersacion. 22. Lo  
 after all thy good lyuynge anayleth not, but it be  
 gouerned manerly, that is in hert, in mouth, &  
 werke. Manerly modestnesse is in t[wo] thynges,  
 that is in refreynynge of superfluyte of thought  
 es, and superfluyte of desyres. Beware that  
 thyne hert be not occupied about unprofytable  
 thoughts. & that desyre is nothyng but suche  
 thyng as is very needfull. Holde the content in  
 meat and drynke and clothes, rather in a scarfe  
 dyse than in a large dyse. Manerly easynesse  
 of mouthe refreyneth superfluyte of wordes,  
 whiche maketh vs so to speke easly, softly, &  
 demurely without hastynesse in refreynynge of  
 our unreasonable wylls. Manerly softnesse of  
 worke refreyneth the excess of our dedes, that  
 we be not to importune and hely in all our wer  
 kes, But softly and easly we shall wyne ver  
 tue

The.ii. fruytes of

the without struglyng or stryuyng with god,  
For all suche hasty gatherers of vertue fall oft  
in sinne, and so be made poore and nedye, & lose al  
theyr good dedes which they haue gathered afore.  
Though it so be that a modest laborer and a  
manerly gatherer of vertue do not so many good  
dedes as do hasty gatherers. yet al soft and easy  
gatherers kepe better that they haue wonne, and  
haue moche more goodly rest in theyr gathering  
than haue such hasty besyggers in good werkes,  
as wyse Saloman sayeth. Ecclesiastic. xxi.  
Sompnus suauitatis in homine parco. 20. A  
sleepe of swetenesse is in a scarce man. By this  
sleepe is vnderstand easynesse of vertue, & is rest  
& quyetnesse of soule is more pléteously in an ea-  
sy manerly gatherer of vertue than in a ha-  
sty gatherer. Vertue that is softly or sobly ga-  
dered proueth, and that & is hastily gathered &  
sodrely standeth in great peryll for to be losse.  
Therefore spise desyre neuer to be hastily & so  
deuynt vertuous, that thy lyfe may thynne cōt-  
nually by good example, and abyde ppetually  
without ceasing. Why is that trowest thou? &  
some which were somtyme partyte be now in  
partyte. Truly for theyr perfeccion caught no  
rote of abyding, because of hasty setting. Whi-  
che oftentimes with euery wynde be ouerthro-  
wen and cast downe. Do not & so, but wyse ver-  
tue



true softly and sobly, and that shal euer abyde  
 what wynde soeuer come. ¶ If thou wylt be  
 truly by the sure abyding vertue, first labour  
 in all that thou mayst to haue a good and a true  
 conscience, and than shall all thy conuersacyon  
 smell sweete in good fame to all folke. Thy good  
 conscience is necessary for thy selfe, & thy good  
 fame for other. It is not ynough for the to lyue  
 well, but yf thy lyving be good example to o-  
 ther. Therefore it is that whā a chyld is chryst-  
 ned it is anoynted with holy creme whiche is  
 made with oyle & balme. By the oyle which  
 is bypnyng is vnderstonde a clere bypnyng cons-  
 cience to god, and by the balme that hath a swe-  
 et smell is vnderstonde a good fame & a good ex-  
 ample of true lyving. Be diligent therefore to  
 wysh a good conscience, and soone wylt folow  
 after a good name. Be not necligent for to haue  
 a good name. Saynt Augustyn calleth him cru-  
 ell and not mercifull, who is necligent of his good  
 name. Of this our lord sayth thus. Math. 5.  
*Sic luceat lux vestra coram hominibus ut vi-  
 deant vestra bona opera.* 22. So he sayth.  
 Lete your lyvinge bypne afozenen, that they  
 may se your good workes, and thanke hym for  
 them. Care of let moche to haue a good name  
 it may enue bypne in vertue. For better is a good  
 name than moche rychesse sayeth Salomon.

## ¶ The. xii. fruytes

¶ Thus syster kepe manerly in vertue thy cō-  
science and thy name, and specially in al thy ly-  
uyng measure thy wordes in spekyng, for eis  
thou mayst lyghtly rather wound or see than  
heale. Lyue manerly & gently in thy lyuyng, &  
thou shalt fele great rest and swetenesse therein.  
And than by thy lyuyng they that be dead in bad  
lyuyng shall be reuyued and quykned to good  
lyuyng, And they that be quykned in good ly-  
uyng shall be strengthened and made more mygh-  
ty therby. What soeuer thou shalt do, do it gen-  
tly and swetely, that thy dedes be warcly or  
deyded, and thy tongue be mylde & easy in spea-  
kyng. And yf it so be that thou be put in charge  
of gouernaunce, namely of temporall and erthy-  
ly thynges, by very necessity of obedience kepe  
them manerly and warely that they perperse  
not. And yf it so be that some take them away,  
thou mayst not therfore by hastynesse lose thy  
patience, but easly suffre it. And to some that  
take them awaye ye must, charitably forbyd  
them, so that in all thynges good gentyll & cur-  
teys maner be kept. Also in thy goyng beware  
that thou cesse not, for manerly goyng and easy  
becometh a religious persone, except it be yther  
for great nede, or that ony great perper cause the  
to goo fast or to cesse. And though it so be that  
maner or measure of lyuyng be soo gentyll and  
lowe



to wylp in it self that it blurpeth nothyng, yet it  
is ful ryche a peny god. for in measurable low  
lynelle is great tranquylte of soule, myldnesse  
of spyryte, grace of moderacyō, care of honeste,  
and consyderacon of clerenesse. Thou must be  
also manerly in thy goynge, in thy standyng, in  
thyne habyte, and in all thy maner of luyng,  
so that nothyng be found in the which shold of  
fend the sight of other, but rather edify other to  
holynesse. ¶ What is maner in good luyng, but  
measure & nothyng be had to moch, nor to lytell  
but in scarce meane: This is one of the pryncy-  
pall thinges that longeth to good luyng, for to  
shewe thy pofession, bothe in habyte and in go-  
yng. so that in thy goynge thou shewe symple-  
nesse and sadnesse, in thy mouyng purite & glad-  
nesse, and in thy dedes honeste & cleynesse. Thy  
lyfe is neuer byparfyte syster yf it be honest, &  
therfore be neuer constreyned to wyse vertue,  
but with a good wyll wyse it, and kepe it ho-  
nestly. Wyll thou be easy and moderate in luy-  
yng: than thynke oft vpon that test which is  
now had of blyssed soules in heuen that somtyme  
me waite it here with moderat luyng. Among  
all other bytternesse of this wretched lyfe yma-  
gyne in thy soule how those blyssed soules ben  
in the sight of god, sad, sobre, & in luyng there,  
and than shalt & soone fele how swete this fruite  
of

## **C**The.xii. fruytes

of easy moderate luyng is. And than also shalt  
þe fele more gladnesse of a good consyence whā  
our heuynesses come, than of a bad consyence  
among erthly deuytes. Which shall be to the thā  
as a paradise full of temperaunce, myldnesse, &  
ryghtousnesse. O howe merry it is, to haue a tē-  
pate and a moderate consyence, with a symple  
hert full of quyetnesse and innocency. There is  
nothyng so blyssed in erth as is a symple herte.  
For there that an hert sheweth symple innocen-  
cy to other, in spekyng, in goyng, in woorkyng,  
þe hert is neuer aferd to suffre patiently what  
soeuer is done to it. The more it is scorned of o-  
ther, the more woorthy it is to god. the whiche  
symple innocency kepeth a soule from worldly  
wyckednesse. A moderate and an innocent lyfe  
is not for to be greued with thē that noyeth the.  
And though thou be noted and marked of all fol-  
ke, suppose rather þe they speke good than euyl.  
If thou wylt haue this grace (syfter) of symple  
innocency, in all thy luyng moderately kepe the  
from hatred, malyce, and enuy, which be the se-  
des of all wyckednesse, of whome groweth all  
wyckednesse of syne. kepe not onely innocēcy  
in thy speche and in thy dedes, but also & prynci-  
pally in thy hert. Who so hath such easynesse  
and manerly luyng in innocēcy he shal be pre-  
serued from our great offence. For though he be  
tem



tempted, by that he wynneth great profyte. yf  
he be lytel set by of other, in that he is in þ sight  
of god exalted the more. yf he fyght agaynst by  
ces he shall haue þ maystry. yf he ouercome by  
ces he shall be crowned. There is nothyng so  
worthy to god in a new begynnynge soule, as is  
suche softnesse of lyuynge. Be a man neuer so deu  
out, but yf he haue that, his lyfe pleaseth nei  
ther god nor man. ¶ Now is this a well smel  
lynge fruyt / for it sauoureth bothe to god and to  
man. ¶ This fruyte of easynesse or maner of  
good lyuynge hath. iiii. vertues. One is it kepeth  
good lyuynge bothe bodyly and goostly. For mo  
deracyon or easynesse is a meane which setteth  
in measure and in rule al vertues, that they bre  
ke not asondre, but hold togyder. He may nelier  
come to sadnesse of vertu that lacketh this mea  
ne of moderacion. The second is that it maketh  
a soule iocund and mery in good lyuynge. Measu  
re and easy moderacion causeth great gladnesse  
to a set soule, lyke as bndysctetnesse in gadering  
of vertues causeth the soule to be bnglad for the  
losse that it fyndeth in vertue therby. The. iii.  
is, that such a soule so lyuynge in easy moderaci  
on is in maner lykened to the worthy prouiden  
ce of god, which ordeyneth all his ordynauces  
in nombre, weyght, and measure. So yf thou  
discretly with easynesse gouern thy soule in all


## The .xij. fruytes of

vertues, in that it semeth our lord hath impres-  
sed his prynt of prouydence in thy herte. The  
iiii. is, it maketh a soule seme þ it hath ynough  
and is content, holdyng her well pleased mekes  
ly with that lytell vertue that god hath gyuen  
to her, tyll it please hym to gyue more, mylde-  
ly abydynge our lordes grace. ¶ To syster how  
worthy a vertue thou hast, yf þ haue this ver-  
tue of easynesse & maner of good lyuynge. Care-  
ost I pray the of this fruyte, that thou may co-  
me at the last thyder where as all easynesse is  
without trouble or trauayle in gaderyng of ver-  
tues.      A      M      C      A



## The .xi. fruyt of the tree of goostly lyuynge is Contynence. Ca.      xl.

### Of Contynence.

 The .xi. fruyt of the holy goost in eues-  
ry goostly lyuer is called Contynence  
which is a precyous fruyte þ ston-  
derh moch by abstinence. For by ab-  
stinence vyces shold be destroyed, &  
not the body. but that the body wax not bold in  
syn



spine but rather quicke in good werkes, therfore  
abstynence is very expedient. The vertue of  
contynence is nought but yf the body be tamed  
discretly by abstynence, so that all inordynate  
affections be therby withdrawen. For els al ab  
stinence standeth in none auayle, yf the body be  
suffered inordynatly to be encombred in vyces.  
If our meate be euer taken as we wold take a  
medycyne than shall we lyue contynently. And  
as soone as we lete go at large and release þe  
nes of the byddle of contynence in taking of our  
meate and drynke inordynatly, hastily, and w  
pleasure, anon the snare of lyking & carnall lust  
is about priuely for to deceyue vs. Therfore as  
oft as nede requyret we eate and drynk, so oft  
we of ryght serue the fleshe and þe body, as lor  
des gyue to theyr seruautes that nede is. What  
is this vertu of contynence in this place: but so  
brenesse of lyuyng, by the which sobrenesse the  
body receyueþ bothe meate and drynke & slepe.  
*There be many maners of sobrenesse in conty*  
*nent lyuyng. Of the which sobrenesse in conty*  
*nent lyuyng. One is abstynence for medycyne,*  
*and that is for helth of body. Another is abstine*  
*ce of auarice, & that is for to spare costes. The*  
*thyrð is abstynence of ypocrisy, and that is fro*  
*bayngloze. And the.iiii. is abstynence of pouer*  
*te, and that is for nede. The. v. is religious ab*  
*sty*

## The. xii. fruytes of

stynence, and that is for wyppynge of vertue,  
for dystroyenge of vyces, and for sharppnge of  
our goostly vnderstanding, in wyfynge of wyse  
dome. For ryght as erth stoppeth a wyndow  
that the lyght may not come in, so the vndersta  
ndyng goostly is stopped with excelle of meate &  
drynke that we may not fele nor se the waye of  
vertue. Sobrenesse is than a merytorious ver  
tue, whan it is done pꝛincipally for god, and in  
good forme, in suche wyse that the body be pro  
vyded after his nede without superfluyte, so þ  
it fayle or faynt not afore his tyme, for to moch  
scarfytte or labour, but that it be wysely kept þ  
it wax not wanton in moch reste. All our intent  
shold be occuppyed about the profyte of the soule  
in loue and knowlege of god, and in al such thin  
ges that may lede vs to the loue of god. For the  
soule is not made for the body, but the body for  
the soule, that it shold bothe serue it and help it,  
to that intent þ the soule with the body myght  
come to the knowlege of god. The soule is only  
made for god, for to be knyght and coupled to god.  
To our lord it longeth for to slee, and for to quic  
ken agayne such as he made. Therfore it is by  
lawfull to vs for to slee that he hath made, that  
is our body. vyces he wold we sholde sle in our  
body, but not the body by to moche abstynence,  
whiche shold be ruled soberly by contynence, &  
not



not destroyed by abstinence. He destroyeth and  
killeth hymself that bindeth secretly by abstinence  
and other grete labours (past measure) maketh  
hymselfe so feble that he may not serue god as  
he shoulde discretly and so decapeth from his ser  
uice, or than the orde of kynd wold, though it  
so be that seruour of deuocō or pure splenelle  
excuse some. The holy apostle wold that our ser  
uice shold be reasonable, and not vnrasonable  
as it is wyrtten thus. Ro. xii. *Racionabile sit  
obsequium vestrum.* 2<sup>a</sup> Now syster yf þe wylt  
wyte in what thynges lyeth contynent sobrie  
nesse I shall tel the: Sobrienesse standeth in. iii.  
thynges. that is in qualyte, quantyte, and ma  
ner. ¶ In qualyte, that thou desyre no delyca  
tes nor precyous meates and drynkes, nor also  
costyous, but such symple meates and drynkes  
that lyghely may be had, and that nature may  
be susteyned without excelle, that thou fall not  
in to the syfte of glotony. 2<sup>a</sup> In quantyte, that  
thou eate nor drynke not to moche, nor after thā  
it nedeth, as thy rule techeth. But temperatly  
that it be to the body refreshyng, and not as a  
burden. All seke folke be fre from this rule / for  
they may eate and drynke as oft as they seke  
nesse requyret. In maner that thou take not  
thy meate and thy drynke to greedyly, nor to ha  
stily, nor to receyue it vnnanerly, but easly,  
sady

## The. xii. fruytes

ly, and relygiously / so that your eyes be not lo-  
 kyng about hyther nor thither, for to se what  
 thy syster hath in her dyshe. But only hold the  
 content with such thynges as thou hast afore  
 the. Eatyng and drynkynge with drede of god &  
 in scylence, not hastily as though thou shold ne-  
 uer haue ynough. Fyll neuer thyne eyes before  
 thou fyllest thy palate. But with thankynge  
 of god hold the content, rather suffryng scarcy-  
 te than habundaunce. Set not ytell by thy set-  
 uyce, nor dyspise nothing þ is set afore the. For  
 grudge not though thou lacke cause, ne though  
 thy meat be mylke sod or roasted. But think that  
 many better than thou art hold them pleased w<sup>th</sup>  
 fewer meates, and more homily drest than thou  
 hast. For that thou putttest away from the they  
 take for great deyntes. Suffre pouerte Chry-  
 stes famplier frend to be homily with the, and þ  
 loue with all thy myght bothe in meat & drynke  
 clothes and in all other thynges. Se and behold  
 how myke pooze folkes be in theyr appoynt, in  
 theyr answers, and how fercfull. soo do thou.  
 Playne neuer nor grudge neuer for wantyng of  
 meat & drynke nor clothyng. Euer hold thyself  
 vnworthy for to haue þ thou hast. For lacke or  
 want of outward thynges mykely borne increas-  
 seth inward thynges by grace in to grete good-  
 ly rycheffe of a good consyence. The contrary  
 dooth



dooth habundance and plente. for where that  
moche habundaunce and plente is in our ward  
thynges, therfore the moost parte is great scarc  
tye inwardly of graces. Of þ measure of eatyng  
and drynkynge it is full harde for to gyue a cer  
tayne rule, but thus, that thou kepe a good mea  
ne betwene to moche and to lytell, so that thou  
eate not so lytell that thou may not serue god,  
but be sayne and wery of thy comyn labour in  
religion. And that thou eate not so moch that af  
ter thy meat thou haue no wyll for to pray, nor  
for to rede, nor for to be quicke vnto suche thyng  
ges as thou art bound to. betwene these two ke  
pe a meane. Also of thy sleping kepe the same ru  
le & meane. Thus yf þ gouerne the in thyne eat  
yng & drynkynge thy meat shalbe to the more sa  
uery, more pfitable, more holsom, & lesse greue  
thy stomake, and lyghtly for to be digested, & al  
so it is more honeste & religious, & wout syffe.  
He þ lyueth sobzely is right able to vertu, for he  
is quik to do all good dede, more chaste in his ly  
uylg, wyser in his speche, redier to deuociõ, & cle  
uer in his affection. Also al sobze folk be more re  
fetyue in wyte than other. There be. iiii. degrees  
of abstynence or sobzenes. The first degre of sobze  
nes is to absteyn fro to moch meat and drynke.  
& keepyng of due tymes & houres in eatyng and  
drynkynge, not for to breke the fastyng day or dry  
ued

## The. xii. fruytes

ned of holy chyrche, nor for to lyue in delectaciō  
of meat and drinke in vniuersall tyme. And not  
for to set his intent for to cate & drinke such thinges  
as be lykerous, rather styng to vncleynesse  
thā to clēnes. A beest þ only can none other thig  
but for to serue the body kepeth his tyme in ca-  
tyng & drynking, & also the maner of eating ac-  
cording to his kynde. Than moche more sholde a  
reasonable creature do whiche is indued with  
reason, els it were better þ he lacked reason as  
a beest, than for to be ruled without reason. for  
if he lacke reason as naturall fooles do, he shold  
not lyue. ¶ The second degree of sobrenesse is to  
absteyn from certayn lawfull thinges, as is fro  
fleshe, from wyne, from mylke, from fyssh, &  
for to be wel contented with sharpe vitayles, þ  
is with homely bread, with thyne ale, with co-  
myn potage, & oft for to fast, and for to absteyne  
from suche meates & drinkes þ ben moost lykes-  
rous, as religious folke, deuout folke, & repen-  
taunt folke do. But religious must do theyr spe-  
ciall abstynēce, yf they do other than the couent  
doth byleue o: els it standerh hym to no mede.  
¶ The thyrde degree of sobernes is for to tame glos-  
tony, and so to teche þ pallate that a man may  
hold hym content with right scarce lyuelod, su-  
che as is only sufficient to necessitye of kynd and  
not to the lust that is both in qualite & in quanti-  
te



te of meat and drinke. so the more simple & low  
 uelode is the better it shold be loued. And yf some  
 times we must nedes eate delicate meates, the  
 not for to receyue them delectably, but onely for  
 to receyue them needfully and sobriely wout ex-  
 cesse. ¶ No syffer thus to loue abstinence & so-  
 brenesse is for to lye content. Therefore yf  
 wylt come to the very vertu of contentency in so-  
 brypung þu must be content though þu lackest of  
 suche meat & drinke soþme as þu woldest haue.  
 And be not sorry though þu lackest them as some  
 be, which somtyme when they want þu meat þu  
 they desyre they be sorry & grudge, & put a way  
 shame, nothing thynking of theyr professyon,  
 consydering how þu cyche folke want somtyme  
 that they wold haue. much more than poore fol-  
 ke shold hold them content þu cyche folke want.  
 Thou must also be glad to lacke, & in wylt for to  
 want for gods sake, and for þu loue of sobrenesse,  
 & for good ex ample of other. ¶ No syffer se what  
 vertue is in such content lpying. It purgeth  
 the soule, it reyleth the witt, it maketh þu flesche  
 subject to þu spyrte, & it maketh the hert lowe &  
 contryte. Scarfite is þu mother of holynesse. By  
 abstinence & by fasting the batayles of þu flesche  
 agaynst the soule, and þu batayle of the soule ag-  
 aynst the flesche to crafe. which abstinence let-  
 teth the seruant þu body, for to aryse agaynst þu

lady & soule. & so all such cōslyctes & batayles by  
fastiges & abstinence do cease. Scarpyre of meat  
& abstinence of dyth make vices to be knowe,  
for lyke as þe spetel of a fastyng body slepyth an  
erthly serpent. So moche more the fastyng of a  
deuout soule slepyth þe serpent of vicious lyving.  
Abstinence both quickeneth & sleeth, it sleeth the  
vicious leuyng, and quickeneth þe soule to god.  
Abstinence in good woorkes is moche acceptable  
to god. They þe abstayn & fast from meates and  
do euyl, they folow the condon of fendes whi  
che neuer eate, but they be neuer without woorkes  
nes. If thou wylt be very cōtinent in sobrienes  
and abstinent leuyng, let not only thi throte fast  
from meat, but the eye from vanite, thy eares  
from myshepyng, thy tongue fro mysspekpyng,  
thy hand from mystouchpyng, & thy soule from  
proper wyll, & so shalt thou be a cōtinent soule.  
Of this fruyt of continence I fynd .iiii. vertus  
es. One is that it prolongeth the lyfe both body  
ly and goostly as Salomon sayth. Eccl. xxxvii.  
Qui abstinens est prolongat vitam. He that is  
abstinent lengthyth his lyfe, for if the body be  
kept fro corrupcion of gloteny & excelle, þe soule  
is free from syne, & so both to lyue at the last end  
lessly in blyss for suche abstinence. The seconde  
vertu is, that it maketh the body wantonnes  
to be repressed, for a leane body by abstinence, is  
con



constrayned for to obey to the soule, & leaue woman  
tonnes, As saynt Paul sayth .i. Corinth. ix.

**C**astigo corpus meum et in seruitutem redigo. I  
chastise my body (he sayth) and bryng it vnder  
in to seruitude & bondage vnto the soule, & by su  
che chastysing by abstinence it may the better  
serue the soule & obey therto. The. iiii. vertu is  
p it gladdeth bothe god & his angels. That this  
is sothe I fynd by a figure of Abraham which  
made a grete feast in wyppynge of his chyldre.

What meneth this wyppynge? Nothig els but  
a departyng from p Idote mylke of delectates.

For our lord hath great ioye of all such that for  
saken all worldly and bodely delectes, as a man

wold be of a great feast. yf we be therfore scar  
cely meates & drynkes, we shall be kept both cle

ne in our self, & also haue fructio & felawshipp of  
holy sayntes in heuen. The. iiii. vertu is, p it ke

pereth a soul from p wicked enemy of lust which  
lust is bitterer than deeth, As Salomon sayth.

Ecc. vii. Inveni amariter morti mulierem. Lo  
(he sayth) I haue fonde a more bitterer enemy

than is deeth. And what is p? Truly lust. For  
lust sleeth not onely the body but also the soule.

Thus syster leaue lustes in meat, drynke, &  
sleepe, and lerne to lye cōpūently in abstinence.

For though abstinence be but a homely fruite,  
yet it is a helson fruite and a sauer, in almost

as

lady þ soule. & so all such cōslyctes & batayles by  
fastiges & abstinēce do cease. Scarpyre of meat  
& abstinēce of drynke make vices to be unknowē,  
for lyke as þ spetel of a fastyng body slepyth an  
erthly serpent. So moch more the fastyng of a  
deuout soule slepyth þ serpent of vicious lyving.  
Abstinēce both quickeneth & sleeth, it sleeth the  
vicious leuyng, and quickeneth þ soule to god.  
Abstinence in good woorkes is moch acceptable  
to god. They þ abstayn & fast from meates and  
do euyl, they folow the cōdition of fendes whi  
che neuer eate, but they be neuer without woorked  
nes. If thou wylt be very cōtinent in sobrienes  
and abstinent leuyng, let not only thi throte fast  
from meat, but the eye from vanite, thy eares  
from myshearyng, thy tongue fro myllspek yng,  
thy hand from myscrouchyng, & thy soule from  
proper wyll, & so shalt thou be a cōtinent soule.  
Of this fruyt of continence I spak .iiii. vertus  
es. One is that it prolongeth the lyfe both body  
ly and goodly as Salomon sayth. Eccl. xxxvii.  
Qui abstinens est prolongat vitam. He that is  
abstinent lengthyth his lyfe, for if the body be  
kept fro corrupcion of gloteny & excelle, þ soule  
is free from synne, & so both to lyue at the last end  
lessly in blyss for suche abstinence. The seconde  
vertu is, that it maketh the bodyly wantonnes  
to be repressed, for a leane body by abstinēce, is  
com



constrained for to obey to the soule, & leaue wantonnes, As saynt Paul sayth .i. Corinth. ii. **C**astigo corpus meum et in seruitutem redigo. I chastyse my body (he sayth) and bryng it vnder in to seruitude & bondage vnto the soule, & by su che chastysing by abstynence it may the better serue the soule & obey therto. The. iii. vertu is & it gladdeth bothe god & his angels. That this is sothe I fynd by a figure of Abraham which made a grete feast in wyppynge of his chyldre. What meneth this wyppynge? Nothig els but a departyng from & I mete mylke of delectates. For our lord hath great ioye of all such that forsaken all worldly and bodily delectes, as a man wold be of a great feast. yf we be therfore scanty meates & drynkes, we shall be kept both cleane in our self, & also haue fructio & felawshyp of holy sayntes in heuen. The. iiii. vertu is, & it keepeth a soul from & wicked enemy of lust which lust is bitterer than deeth. As Salomon sayth. Eccl. vii. Inueni amariter morti mulierem. Lo (he sayth) I haue founde a more bitterer enemy than is deeth. And what is þe? Truly lust. For lust sleeth not onely the body but also the soule. Thus syster leaue lustes in meat, drynke, & slepe, and lerne to loue cōpynently in abstynence. For though abstynence be but a homely fruyte, yet it is a holson fruyt and a sauerp, in asmoche as

The. xii. fruytes of

as it doth sposeth bothe body and soule to al other  
vertue. Of this vertuous fruyt our lord bothe  
fede and fyll the. **A** **M** **C** **A**

The. xii. fruyt of the tree of goodly  
lyuers is Chastyte. Ca. **xii.**

Of Chastyte.

**T**he. xii. fruyt of the holy good in elier  
ry goodly lyuer is called Chastyte,  
whiche is a ryght precious fruyt,  
for as moche as it longeth only for  
holy spouses of our heuely kyng. Cha  
styte is the daughter of sobrenesse. for she is no  
ryshed of her, lyke as uncleynesse by gloryng.  
Syfter it is a great dyfference betwene byrgy  
nyte & chastyte, as it is betwene whytnesse of  
kynde and whytnesse made by craft. The lilly  
is whyte by kynde, & clothe is made whyte by  
craft. By the lilly is understand byrgynite, and  
by the white cloth is understand chastyte. Byrg  
ynite is called puryte of soule & body afore fall  
lyng, and chastyte is called puryte of body & sou  
le after falllyng. for after long chastyfyng of the  
fleshe the soule and body is come to whytnesse  
& cleynesse of chastyte. Byrgynite hath no suche  
labour, for it groweth and contynyth in hege  
of yeres, & euer is kept hole in whytnesse unto y  
self



self auge, as a lilly dooth wout ony labour, by  
 kindly growyng. It is not so of chastyte which  
 I lyken to bycros whyleynen clothe, made in  
 great besynesse. fyrst the fleyer therof is grene as  
 grasse, & than it is dyed, after that beaten, & so  
 made clothe. Whiche clothe is oft watted & son-  
 ned vnto the tyme it hath taken whynesse. So  
 chastyte must be wofle and kept. for chastyte  
 bereth his name of chastysing. & first who so  
 wyll be chaste & is no byrgyn, he must dy by p-  
 erthly greynesse of lyking & fleshy lustes by loth-  
 nesse & hate of syne, than for to kepe hym therein,  
 by chastysing or by reasonable abstynence and  
 wakinge wother bodyly exercises. And after þ  
 to watter it by oft wawlyng and wepyng þ god  
 wold kepe such cleses in them þ he may be son-  
 ned in the light of grace, euer to be kept clene fro  
 falling. Thus lister a man may be chaste þ is no  
 byrgyn. for as saynt Austyn sayth, byrginite  
 is a pperuall medytacion of icorruption in a cor-  
 ruptible fleshe, & a holynesse wout experyence  
 of contagious filth. Such virginite is euer kept  
 as long as the hert wylondeth þ it consent not to  
 no maner of corruption, but euer to haue a loth-  
 nesse. He þ wyll be a byrgyn he must in the begi-  
 nyng of auge & discrecion fyrst extreyne the kynd-  
 ly sprynges of corruption of nature, & so distroy  
 þ fyrst salutes of kynde, which be ryght sharpe  
 in

104. 105. **The. xii. scrupes**

in þe begynnyng, and than ever after he shall find  
good peas w his flesshe, and ryght seldom sawe  
tes, but suche þe may easly be withstand wout  
ony peryll of lesynge of byrginite, for the head of  
the fyrst suggestyon is broken. The contrary la  
bour hath chastyte. for as soone as he hath afo  
re lyued unclenly & unpurely, begynneth for to  
lyue chaste, anon he fyndeth batayle, & as it se  
meth many intollerable heates of sprynges, w  
unsacpable fannynge & pnyagynacions of the  
deuyll, whiche styeth the flesshe to be iportune  
and for to moeve a man to syne by many prussy  
ons of unkyndly heates. O how in such batay  
les a wretched man stādeth in grete peryll, but  
yet if he mayghtily withstand it he shall haue þe by  
etery and also great mede. Is it not trowest þe a  
great maystry for to overcome him of þe which  
tortune we were overcome. A wound ones hea  
led if it be agayn soone after broken, it can neuer  
be healed agayn wout some marke. And therfor  
e though the batayle of chastite be neuer so me  
desull, yet it is a batayle of sustenance & of stro  
kes, but byrginite which was neuer hurt is a  
batayle of gpyng of strokes, for it hath quench  
ed the sprynges of þe flesshe, & therefore it recey  
ueth none. It hath broken þe serpentes heed, & he  
therefore fleeth fro hy, & dare not abide batayle.  
The great rewardes I fynd that our lord ge  
ueth



ueth to birgins & maydes. One is. þ̄ amōg al re  
 wardes, he maketh birgins recepueth a. C. folde  
 fruct, where clēnesse of wedlocke recepueth but  
 xxx. fold, & the clēnesse of wyddowhed but sixty.  
 The second is, that all birgins & maydens. syn  
 geth a newe song which none may sing but they  
 The. iii. is that they folow the lambe where so  
 euer he go. All chaste soules be as aūgels in erth,  
 & colyns to aūgels, for there is none of so nygh  
 affinite that may appoche to aungels, as byr  
 gyngs & maydens do. Of this I fynd auctorite  
 in holy writ, where it is writen thus. Mat. xxii  
 Qui neq; nubent, neq; nubent: Erūt sicut ange  
 li dei. They þ̄ nether wed nor be wedded in erth  
 shall be as aungels of god. ¶ Lo syfter this is  
 the fouerayn singulartie or priuilege, whiche  
 is giuen to birgins & maydens, for to be colyns  
 to aūgels. Wyrgyngs & maydens recepueth a. C.  
 folde fruct, þ̄ is a. C. fold rewarde in blyſſe, & so  
 they excede in meryte & rewarde the sixty fold.  
 fruct of wyddowhes, & the. xxx. fold fruct of wed  
 locke, whiche shalbe benethe them as þ̄ nobles  
 ben. The second is, þ̄ all byrgyngs and maydes  
 do syng a newe song which none may syng but  
 they. But what song is this þ̄ is so syngulerly  
 gyuen to maydens & byrgis: Where shold we  
 fynd this song that is called a newe song to the:  
 First we must seke out this song among all the  
 sonz

## **C**The. xii. fruytes

songes þ we fynd in holy wytt, whpyther it be  
the song that aungels syng in heuen Halleluya.  
Say it must be such a song þ maydens may vn-  
derstand. That song is onely aungels song, desyr-  
yng our saluacion. it is good, but yet it is an ol-  
de song afore the incarnacyon. We must haue a  
newe song. Whpyther it be þ song which Mops-  
ses song whan he had led the chyldren of Israel  
ouer þ read see, whan he song thus. Exodi. xv.  
Cantemus dño. &c. 22. Syng we now to our  
lorde (he sayd) for glouyously he is magnifyed,  
in as moche as he hath bothe hois and man of  
our enemyes drowned and throwen in the see.  
Say, this is not a newe song, but an olde song,  
yet it is partynent vnto mannes saluacyon.  
Many songes I rede of olde songes full good &  
vertuous, but none of these songes I fynde syn-  
guler and newe longyng to virgins & maydens.  
There is one songe whiche is newe and syngul-  
er for them, and that is the song whiche þ blyss-  
ed virgin Mari our lady made, when she was  
with our lorde, and our lorde w her by his wo-  
thy incarnaciō. This newe song is called. Luc. i.  
Magnificat anima mea dñm. My soule (she said)  
magnifyeth and maketh our lorde great. After  
the great ioyng of saint Iohn whyles he was  
yet in his mothers wombe, & after the worthy  
comendable propheti of Elizabeth his mother,  
this



This blisshed virgin & mayde in cōforting not on-  
ly of birgyns and maydens, but also of all man-  
kynde began mekely & wyfely a newe songe and  
sang. Magnificat aia mea dñm. As who my-  
ght say thus. All other of olde tyme pronounce  
our lord a great lord, and a worthy, as all rea-  
sonable creatures sholde. Other also proude &  
shewed our lord great & worthy. But I now  
make our lord grete. For lyke as the worker is  
more cōmendable than þe worke, so is this song  
more cōmendable than all other songes. For it is  
newe byrgnyng in our saluacyon. ¶ Lo syster  
this song was made of a byrgyn & a mayden.  
All maydens may be ioyfull, for by a byrgyn &  
a mayden was fyrst begon this newe songe of  
our saluacion. Than the song of byrgyns shold  
nothyng els be but the mynde and meditacyon  
of our lordes incarnation, and euer newly to ha-  
ue in mynde the byrth of our lord whiche is þe  
newe song of our saluaciō. None may syng this  
so verely but birgyns & maydens, for because  
a mayde and a byrgyn was þe fyrst that caused  
it and made it, & that blisshed lady our lordes mo-  
der byrgyn & mayde was the fyrst þe made a bo-  
we to byrginite and offred þe glorious gyft first  
of all to our lord. For though our lord sayd by þe  
lawe. Gen. i. Crescite et multiplicamini et re-  
plete terram. ¶ Growe and encrease, & fyll  
the

## The. xii. fruytes of

the erthe (he sayd). to byrgins & maydens, growe  
we and multiply & fulfyll heuen. So than only  
the quere of byrgyns after our lady may synge  
worthily this newe song of our saluacion. Luc  
i. Magnificat anima mea dñm. 22. The. iiii. thing  
is, that all byrgins & maydens folowe þe lambe  
wher soeuer he gooth. By this lambe I vnderstand  
our lord god & man, which ran in the  
wretched way of this worlde in great purete &  
holenesse bothe of body & soule without ony cor-  
ruption. Onely byrgins folow next this lambe  
in great purete of cleynesse bothe body & soule.  
All other maydens þe be no byrgins in holynesse  
of byrginite folow hym, but not so wyftly, for  
they halt on the one fote. The body and þe soule  
hath not be kept so hole wout brennyng. It was  
broken, & is made hole by chastyte. The fote of  
chastyte is neuer so strong as is the fote of byrg-  
ynite. In. iiii. maner of wyse I fynd þe our lord  
de that blyssed lambe walked in this wretched  
worlde whyle he lyued here after the. iiii. fete  
of a lambe. ¶ One is in erth he walked mekely  
whyles he was amonge vs. In hell after his  
dethe he walked among fendes full fearfully,  
vpon the see after his resurrection he walked  
full merueylously. And in heuen after his ascen-  
cyon he walketh now full hyghly. In these sa-  
me. iiii. maner of wyse walketh all byrgins  
and.



and maydens in this lyfe, for they folowe this  
blyssed lambe fote by fote. They walke mekely  
yf they be very maydens, for the felaw of may  
denhode is mekenesse, & the token therof is sha  
mefastnesse. Euer they be shamefast of þe thyng  
that longeth to breakyng or hurtynge of byrgyn  
nyte and maydenhode. They walke also drede  
fully. for byrgynite & maydenhode among all  
the conspyctes of this fyghtyng chyrch in erth  
be more dredfull batayles to fendes, than any  
batayle of any other good creature. for þe fende  
findeth no marke of his byrnyng in the fleshe  
of maydens, & therfore he is aferd moost of the,  
for they onely breke his heed. There may no de  
lectacio of carnal syne by fals suggestion rest in  
them. They walke also in erthe merueylously.  
Is it not a merueylous thyng, & a wondrefull  
for to lyue in fleshe, & not to be ouerthrowen in  
passions of the fleshe. truly yes, and worthy  
great meryte & hygh ioye. They walke also in  
erthe hyghly, for they passe in hyghnesse all o  
ther of lyuynge, bothe prelates and subiectes,  
but yf they be byrgyns & maydens as they be.  
2<sup>d</sup> To syster what pryncple longeth to meke  
byrgyns & maydens. fewe I fynd byrgyns, but  
many I do fynde maydens, and therfore this  
twelfth fruyt is called þe fruyt of chastyte. Byrgyns  
be all they whiche set ther lyfe so hygh in  
heuen

## **The .xij. fruytes of**

heuenly lyuynge, & though batayle of & fleshe  
be profered them, they lightly and mightily w  
stand it, so that & fend in his pfer is moze aferd  
of the than they of hym. Paydens ben all they  
& suffice batayle, and mightily ouercome them,  
but euer they drede to fall, & therfore they kepe  
bnder they & fleshe in chastysing for feare of fal  
lynge. Foure thynges I fynde of chastyte. One  
is & it clenseth the body, as the cōtrary wyse le  
chery defileth it, so & though there were none o  
ther mede of chastite but clenesse, ne none other  
torment of lechery but & synkynge fylth therof.  
The honeste of chastyte shold be despyed, and &  
fylthynesse of lechery sholde be abhorred. Ano  
ther is & chastyte maketh a manies mynde fre.  
for it hath noo thought, neyther for chyldren,  
how they myght be made ryche, but onely the  
mynde is set frely on god. The .iii. is, & it glad  
deth the conspyce, in as moche as suche one for  
the loue of Chyyst dyspyseth & forsaketh all fles  
ly deyltes. The .iiii. is, & bothe to man & to aū  
gels it maketh such a chaste soule to be loued, so  
& bothe good and bad haue in reuerēce all chaste  
folke, but aūgels specially. For lyke as natural  
ly every kynde loneth his own kynde, so aūgels  
for as moche as they be cleue, loue more sampl  
erly all chaste folke, as moost lyke to theyr own  
kynde. For to wyse this vertuous fruite of  
cha



chastite, & to come to the pfozmyng and pfection  
therof is the eschewing & seperacion of all such þ  
be eyther spekers of vncleynesse or doers of vnc  
cleynesse, & for to be louers of the cōpani of chaste  
spekers & chaste doers, by whose example cha  
styte is taught & lerned. Also eschewing of dely  
cates eyther in meate, or drynke, or sleppng, or  
eatyng, or els of fyne & soft werpyng. Whiche be  
noz pssers of the fleshe. Also keepyng of the out  
ward wyttes and senses þ nothyng be sene noz  
herde, noz touched. Which that shold tempt the.  
Also by eschewing of ydlenesse, which is þ gas  
tes of all vyces, & namely of carnall vyces. Also  
keepyng of the inward thoughtes & affectyons  
of the hert, by the which affectyon the wycked  
serpent þ sende putteth in his venymous heed  
of vncleynesse. Also besynesse of prayer wherby  
is gotten of god helpe agaynst temptacions. Who  
so governeth hym thus may lightly come to cle  
ynesse of chastyte. There be many degrees of cha  
styte. There is chastite of wedlocke, of wydow  
hode, & of maydenhode. There is also chastite  
in dede, & chastite in affection. Some be chaste  
in body & not in soule, as all such þ kepe theyr bo  
dyes cleane from all actuall corruption, but yet  
in hert and wyl they be wedded, for they desire  
to be wedded. All such for the moost part delite  
to here & speke of corrupt loue, despyrnyng to loue  
and

## **C**The. xii. fruytes

and to be loued, and soo hyndre many a soule by theyr affection. But now of the degrees of chastyte the whiche belongeth to relygious folke, and to all deuout maydens, let vs se. 22

**C**The first degree is keepyng & contynence from actuall dedes w<sup>th</sup> a purpose for to lyue so and to withstand al maner cōsent to any vnleful styrynge. This degree is yet full nygh to lykynge and lust, for new to myng therfrom, in as moche as yet it smelleth of carnall temptacions, & therfore it is full necessary f<sup>r</sup> suche one so new to rned from carnal syfies vnto chast leuyng, loke not agayn to suche carnal ptees, least it peryshe: but that in all hast it aspyre vpward to an other degree & in an hygher degree of chastite, that he may be safe from peryl therof. This fyrst degree is yet in labour of batayle & vncertayn of victorie, for as moch as only wyll with gods grace fyghteth agaynst .iiii. enemyes f<sup>r</sup> is agaynst the styrynge of the fleshe, agaynst the appetite of affection, agaynst the styrynge & prouokynge of f<sup>r</sup> world to lust, & agaynst suggestiōs of fendes. And so, iiii be agaynst cwayne. yet let good wyll trust and leane to our lord truely & saythfully that sayth. Jo. xvi. In mūdo pressurā habebitis, sed confidete q<sup>d</sup> ego vinci mūdū. 22 In f<sup>r</sup> worlde (our lord sayth) ye shal haue moch tormentes of styrynge to syne, but fyght mightily theragaynst



With good Wyl, & trust saythfully me, & ye shal  
ouercome the Worlde, for I ouercame it. & Lo  
syfter. thus is the Worlde ouercome w good Wil  
and helpe of grace. Also yf þ Wilt ouerco: re the  
fend, haue also good Wyll & trust in god, which  
bound the fend, & depyued him, and dispoyled  
hym fro all his robbery of soules. For he is as  
Weyke as a mous yf he be Withstand w a good  
Wyl. As for the other. ii. ennynes Which be to þ  
fende & to the Worlde but exactours and tollers &  
seruauntes to them, as is the fleshe lyknynges  
and vnlefull affections may soone be ouercome  
Whā they: lordes & maysters be ouercome. All  
this dooth good Wyl w gods help. ¶ The secōd  
degre of chastyte is Whā by chastysyng of the  
fleshe, & by other goostly exercises þ vnclene af  
fection is clenfed, and the body is made subiect  
to the soule, so that it is very seldome tempted,  
And yf it be tempted it is but ryght easly. For  
at all tymes Without temptacion is it not, but  
yet it is so easy and so lytel that lyghtly w lytel  
labour the sty:nyng may be ouercom more With  
bydyng than With stryuyng, more w easy to:nyng  
a way & lothing, than w struglyng, but it  
so be that by necligence and sloth it is suffred  
to gather strengthe & myght agaynst the soule.  
as though no force ware gyuen therof, than it  
is no wondze though a cleane soule be troubled  
and.

## **C**The. xii. saytes

and ouercom in such long sufferance of temptacions. If we wyll myghtyly withstand our goostly enemyes whan they begynne for to iugne vs. anon despyse those temptacions that they send in, and so shall we neuer be ouercom of them as for þe tyme, and not only we shal not be ouercom, but also they shall be soo made weake in theyr batayl that they shall not dare to assaile vs after ward. And if they assaile vs, they wote wel that they shall be lyghtly ouercom, so that they dare not ons quynche vpon vs. Lo what good wyll can do, but many be ryght slow in withstandyng, by the whiche sluggishnes we gyue the fende strength & boldnes agaynste vs to iugne and assaile vs the oftter & the more sharperly or fierly. Of one thyng take hede, that whan our aduersary þe fende is myghtyly euercome. some tyme he abydeth long before þe he wyll assaile vs of þe same vyce of the which he is ouercome, vnto þe tyme it be forgotten & put out of vse. And thā soone after bnaupsed & sodeynly he falleth vpon vs for to throlle vs doune in to the same vyce the more surelyer þe we be bnaupsed. And bycause he findeth vs vncedy to withstand him. I may lyken suche one to a man in batayle, that whan he hath long fought agaynst his enemyes than he dooth of his armour & resteth him, & sendeth away from hym all his meynyng, for he hath



hath no suspicio of no more batayle, & so he playeth holyday in quyetnesse and rest. In suche saynt holy dayes I fynd many kylled. Therfore syster be þe euer redy armed, thynkyng that thyv enemyes wayte sore upon the, we hold esuer be redy myghtyly for to withstand the, for they cease neuer fro assaylyng, but it befor a wyll & craft, & for a while. and it semeth that they rest. and it is not so, they: ceasyng from assaylyng is to assayll vs, for þe ceasyng is for no kyn denesse or loue that they haue to vs, nor for weyrynesse, but for gyle and wylynes. Syster beleue hym not in his wyles, nor trust not to hym, for he is full of wychednesse & at the last he wyl breke out. ¶ The.iii. degree of chastyte is to haue all the lustes & deyltes of the fleshe so tamed and chastysed, þe bryneth and seldome & ryght lytell the styrynges of the fleshe ben felt. for the soule is so arayed w affection and loue of chastite þe it hath grent abhominacion of vncleynesse & flesshely styrynges. It is so squaymous therof þe it may not suffere to here, ne to be spoken of flesshely woordes wout great lothynesse, so that it semeth that it wold cast, þe hert is so squaymous w han it hereth therof. ¶ Now is this a blyssed cleynesse of chastyte. yf it happen soty me for prosypte of other, & for reuerence of the sacrament þe such a chaste mayde must nedes speke of y cases of

t.l. of

of matrimony, than she speaketh thereof so sobely,  
so chastly, and so cleanly þ she feleth her selfe  
so quyet & restfull w such conuyncacion, as yf  
she spake of stones, oꝛ fyre, oꝛ such other þ she  
seeth not. Also in sleppynge she one slepeth ful su-  
rely without any naturall habundance, wout  
foule ymaginacions oꝛ illuspions, in so moche þ  
she shall fele no maner of styngynge sleppynge, but  
that it may wakyngly be souerayn grace  
ously. This is a very discrecion of parfit chas-  
tite, as it may be had here in this synful body,  
full seldom this grace of cleanness is had here of  
ryght pseynt folkes. But yf þ wylt be stabled in  
this pseynt degree of chastite, & contynue therein  
I trowe thou must aske of our lord a specyall  
prynciple of grace, in as moche as it is aboue þ  
bondes of naturall possybylite for to lyue in the  
fleshe without feyng of þ bycousnesse of the  
fleshe. Such as be cold of complexion, oꝛ els be  
feyle in body lacke oftentymes stynges of the  
fleshe. But yet them nedeth w that cleanness and  
purpys of fleshe, for to haue cleanness & chastite  
of soule, which is had onely of vertu & of grace.  
for els such one is no more worthy. Of all such  
þ so haue tamed theyr fleshe & feleth no styngynge  
speketh the prophete w great admyracyon, as  
though it were a wondre thynge, whan he sayth  
thus. *Is. xlv. Venite et videte opa dei que pos-*  
*sunt*



sunt prodigia super terram, auferes bella a facie  
 finem terre. 20. Come & se (he sayth) þe workes  
 of god, for he hath ordeyned vpon erth wonder  
 thynges in vnderpynnyng of batayles of tempta-  
 cyons from þe end of flesshely thynges. 21. No  
 body he calleth this a wonderfull thyng, & truly  
 so it is, to lye in fleshe & fele no thyng therof.  
 But what sayth he more: Ps. xlv. Tace et  
 vide quia ego sum deus. 22. Therefore he sayth,  
 and our lord sayth by the same prophete. Take  
 heed earnestly, & se inwardly. for I am þe god  
 dooth these wonderous thynges & none other.  
 As who sayth, when batayles be overcome &  
 enemyes overthrowen, the soule may than rest  
 in hymself, and be in quyet vnderstandyng and  
 scyng inwardly god, þe he it is which so mighti-  
 ly & so mercifully wold repress & overthrowe  
 vncleane temptacyons of vyces, & gyue finally  
 peas and rest to all such that haue good wyll for  
 his loue to lye in clennesse. Of such peas our lord  
 sayth thus. Leuit. xxv. Dabo pacem finibus  
 vestris dormietis, et non erit qui extorqueat aures  
 tam malas bestias. 23. I shall gyue you peas  
 in your fleshe, & ye shall slepe, and there shall no  
 fend make you asend by illusions. I shall also re-  
 dyue fro you wyched bestes of fleshy lyb-  
 ges. No what our lord dooth to all suche þe ha-  
 ue a good wyll to lye in clennesse. Haue a good  
 wyll

**The .xiiij. sayntes of**

Wyll to ster, and thou shalt haue rest fro all bne  
 tiensse, & inwardly set thyne hert on hym. For  
 Who so Wyll inwardly behold our lord, & haue  
 all his deyte in hym, he must lyft hymself abo  
 ue hymself, as the prophete sayth. *Ecclij. xiiij.*  
*Bond est prestolare cu silicio salutare distende  
 bit solitarius et tacebit quia leuabit se supra se.*  
 20 It is ryght good and well done to aspyde in  
 wete & pynesse the helth of our lord in al our ly  
 uing, & so to lyt solytaryly & aloue him himself  
 set aspyde from all our ward lettynges. for þ sou  
 le Wyll lyft herself by grace aboue herselfe. In  
 suche solytarynesse & spynesse a clene soule fynd  
 eth great rest fro concupiscences, fro troubles, &  
 fro worldly occupacions. These .iii. thinges do  
 let a chaste soule fro inwardly beholding of god.  
 I mene of such worldly occupacions that be all  
 worldly wout any intent of goostlynesse. Out  
 ward occupation in religiõ is not worldly occu  
 pacions, for it is done for a goostly ende, & for a  
 heuently rewarde, by cause of obedyence. But þ  
 call I worldly occupacions which is done only  
 for wyngnyng of worship of temporal good, & of  
 fauour. He þ despyeth nothyng of all these, ne þ  
 cher for hymself nor for his worldly kyn & fren  
 des, than hath he nothyng wherby he shold be  
 troubled & let from inwardly beholding of god.  
 for he dredeth nothyng to lese of suche thynges,  
 ne þ



neither of worldly worship nor of p[er]f[ec]te, nor of  
et[er]nall goodes. Also yf such one shake fro hym  
his curpous beholding of other folkes dedes, &  
yf he be no demer nor occupy his thoughtes in  
thynking about such thynges, he may right fre  
ly be occupied about inward thynges. For he y  
wyl be occupied w[ith] hygh heuenly thynges. He  
must be free from all lower worldly thynges. &  
by yde yf his wynges be ymed or bound or bro  
ken or plucked or cut, he may neuer fle hygh.  
wyght so yf the wynges of the soule y is goostly  
loue & affection be ymed w[ith] worldly affectio  
or bounde by worldly gyftes, or plucked w[ith]  
worldly deuytes, or cut by w[or]ldyng of goostly  
loue, it shall neuer well fle goostly. & Many  
thynges there be which shold moue & styre vs  
to chastyte. One is fredome to extend about the  
soules helth & about y pleasaunce of y loue of god  
for be ymed about worldly thynges & fleshy  
desyres is so inordinate & peryllous y it letteth  
the spiritual fruyt of chastyte. fleshy loue is  
to a chaste soule as byde lyne y letteth it to fle  
chastly. Who so wyl not be shakled & tyed w[ith]  
suche byde lyne of fleshy loues, let them lyue  
in fredome of chastyte & ciennesse bothe of body  
and soule. Another thyng y ought to styre vs to  
chastyte is the excellency & worthynesse therof,  
by the which it exceedeth & ouerpasseth in fruyt  
and

and rewarde all other maner of chastyte, bothe  
of wedlocke & widowhed. For where as our loz  
be assigneth unto þ bodyly spousage, but. xxx.  
folde fruyte, he rewardeth the chastyte of wy  
dowhede with. lx. folde fruyt, & the chastyte of  
maydenhede with a. C. folde fruyt, as it is also  
resayd. Therfore saynt Paul exhorteth and com  
mendeth bothe maydens & wydowes, and all be  
wedded psones to chastyte, as to the state of mo  
re pfectyon, and sayth. i. Cor. vii. *Optimum autem  
non nuptis et viduis bonum est illis si continent  
neant.* 2<sup>o</sup> I say (he sayth) to the that be wed  
ded and wydowes. It is good for them to lye  
in cleane chastyte yf such rewarde be ordeyned  
for all. iii. degrees of chastyte. I trowe a religi  
ous woman which hath made her bolwe to lye  
in chastite shall haue thre rewarde. One is  
for her byrginite and maydenhede. Another for  
her goostly spousage to god. And the. iii. for her  
meke abyding here in maner of a mournyng wy  
dowe, in as moche as she lyueth here vnder a  
mournyng habyte. So shan such shall receyue  
of god. xxx. folde fruyt, lx. folde fruyte, and a. C.  
folde fruyt. O how precious & glorpyous is the  
fruyt of chastite, whan it is the spyrtyual aray  
of all chosen spouses of the kynge of heuen. O,  
how ryall is this aray, & semely vpon a chaste  
soule, whan it causeth almyghty god to chuse  
his



such a soule into his dert beloved spouse. Cha  
 pte it is that arapeth the soule w<sup>th</sup> merueplous  
 sayntesse w<sup>th</sup> inwarde clennesse, w<sup>th</sup> plenteous  
 fruyt. It arapeth þ<sup>e</sup> soule w<sup>th</sup> glorious bright  
 nesse w<sup>th</sup> the rewarde of immortalyte, and w<sup>th</sup> la  
 dyng w<sup>th</sup>shyp bothe in heuen and in erth, as þ<sup>e</sup>  
 holy goost wopeneth in holy w<sup>th</sup>pte, where he  
 sayth. Sap. iiii. O quā pulcra est casta genera  
 tio cū claritate, immortalis est enim memoria illi  
 us qm et apud deū nota est et apud hoies. 2<sup>o</sup> (he  
 sayth) how sayntes chaste generacion w<sup>th</sup>  
 bryghthnesse the mynde of whose remembraū  
 ce is immortal. for it is knowen bothe apenst god  
 and apenst man, y<sup>e</sup>. and not onely knowen before  
 god & man, but it maketh also of men & women  
 aungelles, as saynt Bernard sayth. Quid in  
 quit castitate decentius que de hole angelum fa  
 cit. 2<sup>o</sup> What is more seemely (he sayth) than  
 chastite: that maketh of chaste men and womē  
 aungels. for though the chastyte of aungels be  
 in more blyss, yet the chastyte of man or wo  
 man that standeth in batayle is more stronge.  
 Chastite (he saith) is alonely that thyng chat in  
 the tyme & place of this mortalyte representeth  
 a maner of immortal glozy and blyss. Therfore  
 it was chat our mercyful & chaste loue and lord  
 Jesu although he wolde haue his holy mother  
 spoused to Joseph, to shewe þ<sup>e</sup> spousage were  
 good

**¶ The. xiiij. scriptes.**

good, yet he wolde in her spousayl that she shold  
kepe the chastite of byrgynite to the end that it  
was moche better & more glorious, than bodely  
spousayle. Therfore also it was that our heuen  
ly spouse Iesu kyng of blyss called a way his  
owne cholen derlyng & holy apostel saint John  
the euangelyst from his bodely spouses, and be  
cause he lefte his bodely spousayl for our lord,  
therfore he made hym more famlyer & homely  
with hym before all other apostels. And becaus  
se he forsoke þ carnall loue of wedlocke, therfore  
our lord fulfilled hym with þ swetnes of his  
goostly loue more plenteous than other. In soo  
moche þ at his last souper he made knowen to  
hym that þ was hyd fro all other. And there sle  
pyng on our lordes brest dyde se the preyntes  
of his godhede, which after ward he wrote mo  
re hyghly than euer dyde any other. To him by  
cause of chastite our lord in his passyon com  
mended the keppng of the moost holy, chaste, &  
glorious byrgyn his owne glorious mother.  
For loue of chastite also it was that this same a  
postell loued specially the holy kyng saynt Ed  
ward for, to whome he appered & receyued his  
rpyng in almes, & sent it agayn warnyng hþ be  
fore the time þ he shold depart out of this lyfe, &  
recepue in heuen the great rewarde of chastite  
which is full plenteous & synguler as our lord



promyseth by his prophet I saye & sayth. Esa.  
lvi. Dabo enim his nomen in domo mea locū et  
nomen melius a filiis et filiabus. 20 I shall ge  
ue (sayth our lord) to my chaste seruantes a  
place and a name in my hous of heuen. better &  
and more worthy before other of theyr sonnes or  
daughters. O, therefore now thou mayst se by  
this, how worthy and excellent a vertue is cha  
styte, and how acceptable and pleasynge it is to  
our lord Iesu thy heuenly spouse. Kepe it ther  
fore and haile it to the as þe thyng that may ma  
ke the full louely & pleasynge unto the hye kyng  
and thy endless spouse Iesu. Whiche saynt  
Agate knew not this, whan for the loue & faith  
of chastite she went vnto deeth as she wold go to  
a great feast, whither also saynt Margarete &  
saynt Katherine knew not this, whiche for the  
loue of cleane chastite chose rather to be marty  
red than for to lese it. Whiche also saynt Lucy  
knew not this, that for the loue of chastyte, the  
holy goost made her so heuy that she myght not  
be drauen w many folde reynes of oren to the  
brothell or Strumpet hous. Whither also saynt  
Agnes that was so tendre of a yere which was  
led vnto the brothell hous, where an angel of  
god kept her, & by ordynance of god was more  
glad w her heart than by any clothes. I crowde  
yes. Take thyself and þe shal fynde that all these

## The. xii. fruytes of

holp byrgyns rather wold be dead than to lose  
theyr chastyte. The xijth thyng p map styze  
ys to the vertue of chastyte is the inwarde cal-  
lyng of our lord & the confortable inspyracion of  
graces whiche our lord sheweth to all meke &  
chast soules, for all suche despyeth. vii thynges  
of god. One is the syght & the loue of hym, and  
set ryght nought by out ward beaute of any cre-  
ature, as for any lypkyng in syne. Another is p  
all suche despye to haue right noughte but only  
wherof to lyue, & p to theyr only nede wout any  
superfluyte. The. iii. is all suche fle & eschewe  
bayne & ydle wordes. The. iiii. is they care not  
for to se theyr worldly frendes, neyther faders  
nor mothers, for our lord they loue and despye.  
The. v. is al such coueyt to kepe mekenesse woun-  
dith in theyr consyence, and withoutforth in  
theyr habyte. The. vi. is that all such be in wyl  
neuer to doo vnclemesse, but rather for to dye.  
The. vii. is that all such byng forth to our lord  
des seruyce mo chyldren by theyr good conuer-  
sacyon & good exsample (by spekyng of spiritu-  
al and goostly wordes) than they shold haue do-  
ne yf they had ben wedded. ¶ As for what  
graces our lord gyueth to all meke mapdens.  
Thus than chast byrginite is peas of p fleshe,  
scylce of charges, pypson of lustes, stoppyng of  
the. v. wyttis as touchyng to euyl, the bedde of  
good



good name & fame, ioye of conscience, parte of þ  
nature of aūgels, saynesse of good lyuynge, lord  
shyp of vertue, þ bed & resting place of Chyyst,  
and the fundament of al goodnesse. Chaste byr  
gynite is also as a lylly vnderfyled. ¶ In a lylly  
be. vi. Whyte leaues, by the which clennesse of  
chastyte is sygnified. The fyrst is sobrenesse of  
meat & drynke. The second hard waring. The  
iii. besynesse of labour. The. iiii. keping of the. v  
wyttes. The. v. calsynesse of wordes. The. vi.  
auoyding and eschuyng of ydlenesse. Such cha  
styte as doctours say rauylshed þ pphete Elze  
in a fyrre charet in to paradysse. By such chasty  
te þ same prophete reysed dead to lyfe. By such  
chastyte Elzie the prophete had gyuen to hym  
of god a double spirite. one of prophesy, and ano  
ther of myracles. Such clennesse & chastyte que  
ched the outward fyre of the. iii. chyldren whi  
che were cast in to the fire, as is reherced in Da  
nyel the prophete. And no wonder though such  
outward fyre myght not brene the, for as mo  
che as the feruour of vncleennesse brene the not  
them win. All suche may in no wyse be brend  
of ony mannes ordynauce withoutforth, that  
quencheth the deuyls fyre withinforth. And that  
hath be wel pured by holy byrgis afore, whose  
materyal fyre our lord quencheth w his dewe  
withoutforth, because they had quenched the  
fyre

## The .xii. fruytes of

fyre of hell withinforth. Such chastyte delpyue  
red Danyel fro deuouring of tyons. bycause he  
dystroyed in hymself þ moost cruell beest of fies  
shely delectacyon, whiche is wylder & woder  
more than any other wyld beest. Thus than  
chast byrgynite is þ spouse of Chyrlt, the thron  
ne of god, the temple of the holy goost, the hale  
of the endlesse king, the treasure of heuen, the er  
nest & dowry of euerlastyng rewarde, and þ gas  
te of paradyse. And for to say shortly chaste byr  
gynite maketh a man or a woman in this wret  
ched body blyssedly to clepe, and graciously to  
wyne the blysse of heuen. ¶ For to conclude by  
this holy fruyt of chastyte, foure great vertues  
I fynd wherby it is hyghly comended, & pray  
sed in þ syght of god. 2<sup>o</sup> One is that chaste byr  
gynite groweth among worldly people, as the  
lilly dooth among thornes. For lyke as a lilly  
among thornes groweth byright without hur  
tyng, so dooth worldly chaste byrgynite among  
worldly people, thus sayth Salomon. Cant. ii.  
Sicut lilium inter spinas, sic amica mea inter  
filias. As a lilly sayth our lord by Salomon  
groweth without hurtyng among thornes, so  
doth my deare beloued spouse chast virginite as  
monge all myne other daughters. The seconde  
vertue is, that chast byrgynite bereyth the preci  
ous floure aboue all other manner of chastite, be  
it



it of wedlok or of wyddowhed. for lyke as one  
sterre passeth an other in thynng in the firmas  
ment, so doth chastite among all the clennesse of  
the erth. The thyrde vertue is, that chast byrgi  
nyte hath the hygh seate in heuen next unto the  
trinite, in as moche as our blessed lady goddes  
mother that holy virgyn is inhaunted in blyse  
aboue all the orders of aungels. Therfore glad  
may all chast maydens be, whiche haue so spe  
ciall a byrgyn nygh the trinite. The fourth ver  
tue is, that chast byrgynite here in erth is most  
next unto Christ bothe bodely and goostly. Bo  
dely bothe by famylar conuersacion and also  
by naturall knowlege. The fyrst was well  
known by saynt John the euangelist whiche  
by the merytes of his chastite was most famy  
lyer with Christ aboue all the apostles, and mo  
che preuy to the secretes of his godhed. The se  
conde was wel known in our blessed lady that  
holy byrgyn whome our lord chase to his mo  
ther, because of her meke byrgynite, & so was  
borne of a chast byrgyn to whom therby that he  
loueth ever the clennesse of meke and chast byr  
gynite. ¶ Lo how vertuous chastyte is, kepe  
it well, for yf it be lost, it may neuer be wonne as  
gayne. Though þese charyte thou may haue  
it agayn as well as euer thou hadest, so of goost  
ly joy, of pacience, of sufferance, of goodnesse,  
of

## **The. xii. fruytes**

of benygnyte, of myldnesse, of true luyng, and  
of contynence, whiche I call here sobernesse of  
luyng, but not so of chastyte. for yf ye lose that  
it may neuer be had agayn as it was. And ther  
fore I pray the kepe it wel. which if it be meke  
wyl brynge in all the other vertues. **¶**

**¶** Now syster I pray the specially rate oft of  
this fruyt bothe wakyng and slepyng, for it is  
wete in smellyng, that it sauoureth among an  
gels in the blyss of heuen. Warte with thy sy  
sters of this fruyt that ye all at the last may  
come thyder where as your holy colyns

be aungels, there for to se the by

gyn of byrgyns, & our lord

your louynge spouse

her blyssed son

he endeth

**¶**

**¶** Here endeth an epylle made and sent  
to a relygious woman, of the. xii.

fruytes of the holy goost. **¶**

**¶**

**¶**

**¶**





